EVPHVES.
THE ANATOMY OF WIT.

Verie pleasant for *all Gentlemen to reade,* and most necessarie to remember.

wherein are contained the delightes that Wit followeth in his youth, by the pleasantnesse of loue, and the happinesse he reapeth in age, by the perfectnesse of Wisdome.

By Iohn Lyly, Maister of Art.

Corrected and augmented.

AT LONDON
Printed for Gabriel Cawood, dwelling in Paules Church-yard.

To the right Honourable

my verie good Lord and Maiſter, Sir William Weſt, knight, Lord de la Warre: Iohn Lyly wiſheth long life, with increaſe of Honor.

ARRHASIVS drawing the counterfaite of Helen (Right Honourable) made the attire of her head looſe, who beeing demaunded why he did ſo, aunſwered, ſhe was looſe. Vulcan was painted curiouſlie, yet with a polt foote, Læda cunninglie, yet with her blacke haire. Alexander hauing a skarre in his cheeke, helde his finger vppon it, that Appelles might not paint it, Appelles painted him, with his finger cleauing to his face, why quoth Alexander, I laide my finger on my ſkarre, becauſe I would not haue thee ſee it, yea (ſaid Appelles) and I drew it there becauſe none elſe ſhould perceiue it, for if thy finger had bene awaie, either thy skarre would haue been ſeene, or my arte miſliked: whereby I gather, that in all perfect workes, as well the fault as the face is to be ſhewen. The faireſt Leopard is made with his ſpottes, the fineſt cloth with his liſt, the ſmootheſt ſhooe with his laſt. Seeing then that in euerie counterfaite, as well the blemiſh as the beautie is couloured: I hope I ſhall not incurre the diſpleaſure of the wiſe, in that in the diſcourſe of Euphues, I haue as well touched the vanities of his loue, as the vertues of his life. The Perſians who aboue all other kings moſt honoured Cyrus, cauſed him to bee engrauen as well with his hooked noſe, as his hight forehead. He that loued Homere beſt, concealed not his flattering, and hee that praiſed Alexander moſt, bewraied his quaffing. Dimonides muſt haue a crooked ſhoo for his wrie foot, Damocles a ſmooth gloue for his ſtraight hand.

For as euerie Painter that ſhadoweth a man in all partes, giueth euerie peece his iuſt proportion, ſo he that decyphereth the qualities of the minde, ought as well to ſhew euerie humour in his kinde, as the other doth euerie parte in his coulour. The Surgion that maketh the Anatomie, ſheweth as well the muſcles in the heele, as the veines of the heart. If then the firſt ſight of Euphues ſhall ſeeme too light to bee read of the wiſe, or too fooliſh to be regarded of the learned, they ought not to impute it to the iniquitie of the Author, but to the neceſsitie of the Hiſtorie. Euphues beginneth with loue, as allured by wit, but endeth not with luſt, as bereft of wiſedome. He wooeth women, prouoked by youth, but weddeth not himſelfe to wantonneſſe, as pricked by pleaſure. I haue ſet downe the follies of his wit without breach of modeſtie, and the ſparkes of his wiſedome without ſuſpition of diſhoneſtie. And certes I thinke there be mo ſpeeches which for grauitie will miſlike the fooliſh, than vnſeemelie tearmes, which for vanitie may offend the wiſe. Which diſcourſe (right Honorable) I hope you will the rather pardon for the rudeneſſe, in that it is the firſt, & protect it the more willingly, if it offēd, in that it may be the laſt. It may be that fine wits will deſcant vpon him that hauing no wit, goeth about to make the Anatomie of wit: and certainlie their ieſting in my mind, is tollerable. For if the Butcher ſhould take vpon him to cut the Anatomie of a man, becauſe he hath skill in opening an Oxe, he would prooue himſelfe a Calfe: or if the Horſeleach would aduenture to miniſter a potion to a ſicke patient, in that hee hath knowledge to giue a drench to a diſeaſed horſe, he would make himſelfe an Aſſe. The ſhoomaker muſt not goe aboue his latchet, nor the hedger meddle with anie thing but his bill. It is vnſeemlie for the Painter to feather a ſhaft, or the Fletcher to handle the pencill. All which things make moſt againſt me, in that a foole hath intruded himſelfe to diſcourſe of wit:

wit: but as I was willing to commit the fault, ſo am I content to make amendes. Howſoeuer the caſe ſtandeth, I looke for no praiſe for my labor, but pardon for my good will: it is the greateſt reward that I dare aske, and the leaſt that they can offer, I deſire no more, I deſerue no leſſe. Though the ſtile nothing delight the daintie eare of the curious ſifter, yet will the matter recreate the minde of the curteous Reader; the varietie of the one will abate the harſhneſſe of the other. Things of greateſt profit, are ſet forth with leaſt price, where the wine is neat, there needeth no Iuie-buſh, the right Corall needeth no coulouring, where the matter it ſelfe bringeth credit, the man with his gloſe winneth ſmall commendation. It is therefore mee thinketh, a greater ſhew of a pregnaunt wit, than perfect wiſedome, in a thing of ſufficient excellencie, to vſe ſuperfluous eloquence. We commonlie ſee that a blacke ground doth beſt beſeeme a white counterfait, and Venus according to the iudgement of Mars, was then moſt amiable when ſhe ſate cloſe by Vulcan. If theſe things be true, which experience trieth, that a naked tale doth moſt trulie ſet forth the naked truth, that where the countenance is faire, there neede no coulours, that painting is meeter for ragged walls than fine Marble, that veritie then ſhineth moſt bright, when ſhe is in leaſt brauerie. I ſhall ſatiſfie mine owne minde, though I cannot feede their humours, which greatlie ſeeke after thoſe that ſift the fineſt meale, and beare the whiteſt mouthes. It is a world to ſee howe Engliſhmen deſire to heare finer ſpeech than their language will allowe, to eate finer bread n is made of wheate, to weare finer cloth than is wrought of woll: but I let paſſe their fineneſſe, which can no waie excuſe my follie. If your Lordſhippe ſhall accept my good will, which I haue alwaies deſired, I will patientlie beare the ill will of the malitious, which I neuer deſerued.

The Epiſtle Dedicatorie.

Thus committing this ſimple Pamphlet to your Lordſhippes patronage, and your Honor to the Almighties protection: For the preſeruation of the which, as moſt bounden, I will praie continuallie. I ende.

Your Lordſhips ſeruant to commaund. Iohn Lyly.

To the Gentlemen *Readers.*

I Was driuen into a quandarie Gentlemen, whether I might sende this my Pamphlet to the Printer or to the Pedler, I thought it to bad for the presse, and to good for the packe, but seeing my follie in writing to be as great as others, I was willing my fortune should be as ill as anies. We commonlie see the booke that at Easter lieth bound on the Stationers stall, at Christmasse to bee broken in the Haberdashers shoppe, which sith it is the order of proceeding, I am content this Summer to haue my doinges read for a toie, that in Winter they maye be readie for trash. It is not straunge when as the greatest wonder lasteth but nine daies, that a new worke should not endure but three moneths. Gentlemen vse bookes as Gentlewomen handle their flowers, who in the morning stick them in their heads, and at night strawe them at their heeles. Cherries be fulsome when they be through ripe, because they be plentie, and bookes be stale when they bee printed in that they be common. In my minde Printers & Tailers are chieflie bound to praie for Gentlemen, the one hath so many fantasies to print, the other such diuerse fashions to make, that the presling yron of the one is neuer out of the fire, nor the printing presse of the other at anie time lieth still. But a fashion is but a daies wearing, and a booke but an houres reading: which seeing it is so, I am of the shomakers minde, who careth not so the shoe holde the plucking on, nor I, so my labours last the running ouer. He that commeth in print because he would be knowen, is like the fole that commeth into the Market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neither doe I set forth this for anie deuotion in Print, but for

dutie

nutie which I owe to my Patron. If one write neuer so well, he cannot please all, and write he neuer so ill, he shall please some. Fine heads will picke a quarrell with me, if all be not curious, and flatterers a thanke if anie thing be currant: but this is my minde, let him that findeth fault amend it, and him that liketh it vse it. Enuie braggeth, but draweth no bloud: the malitious haue more minde to quip, than might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles: the one will be satisfied with reason, the other are to be answered with silence. I knowe Gentlemen will finde no fault without cause, and beare with those that deserue blame, as for others I care not for their iests, for I neuer meant to make them my Iudges.

Farewell.

To my verie good friends

the Gentlemen Scollers of Oxford.

There is no priuiledge that needeth a pardon, neither is there anie remission to bee asked where a commission is graunted. I speake this Gentlemen, not to excuse the offence which is taken, but to offer a defence where I was mistaken. A cleere conscience is a sure carde, truth hath the prerogatiue to speake with plainenesse, & the modestie to beare with patience. It was reported of some, & beleeued of many, that in the Education of Ephœbus, where mention is made of Vniuersities, that Oxford was too much either defaced or defamed. I knowe not what the enuious haue picked out by mallice, or the curious by wit, or the guiltie by their owne galled consciences, but this I saie, ỳ I was as far from thinking ill, as I finde them from iudging well. But if I should now goe about to make amends, I were then faultie in somewhat amisse, & should shew my selfe like Appelles Prentice, who coueting to mend the nose, marred the cheeke: and not vnlike the foolish Diar, who neuer thought his cloth blacke vntill it was burned. If anie fault be committed, impute it to Euphues who knew you not, not to Lyly who hates you not.

Yet may I of all the rest most condemne Oxford of vnkindnesse, of vice I cannot, who seemed to weane mee before she brought me forth, & to giue me bones to gnaw, before I could get the teate to sucke. Wherein she plaied the nice mother, in sending me into the countrie to nurse, where I tired at a drie breast three yeares, and was at the last inforced to weane my selfe. But it was destinie, for if I had not bene gathered from the tree in the bud, I should being blowen haue proued a blast, and as good it is to be an addle egge, as an idle bird.

Euphues at his arriuall I am assured, will view Oxford, where he will either recant his sayings, or rerue

his complaints, he is now on the seas, & how he hath bene tossed I know not, but whereas I thought to receiue him at Douer, I must méete him at Hampton.

Nothing can hinder his comming but death, neither anie thing hasten his departure but vnkindnesse.

Concerning my selfe, I haue alwaies thought so reuerentlie of Oxford, of the Schollers, of the manners, that I séemed to be rather an Idolater than a blasphemer.

They that inuented this toie were vnwise, and they that reported it vnkinde, and yet none of them can proue mée vnhonest.

But suppose I glaunsed at some abuses: did not Iupiters egge bring forth as well Helen a light huswife in earth, as Castor a light starre in heauen? The Estritch that taketh the greatest pride in her feathers, picketh some of the worst out and burneth them: there is no trée but hath some blast, no countenaunce but hath some blemish, and shall Oxford then be blameless? I wish it were so, but I cannot thinke it is so. But as it is it may be better, and were it badder, it is not the worst.

I thinke there are few Vniuersities that haue lesse faults than Oxford, many that haue more, none but haue some.

But I commit my cause to the consciences of those that either know what I am or can gesse what I should bée, the one will answere themselues in construing friendlie, the other if I knew them, I would satisfie reasonably.

Thus loth to incur the suspition of vnkindnesse in not telling my minde, and not willing to make anie excuse where there need no amends, I can neither craue pardon, least I should confesse a fault, nor conceale my meaning, least I should be thought a foole. And so I end, yours assured to vse.

Iohn Lyly.

EVPHVES.

THere dwelt in Athens a young Gentleman of great patrimonie, and of so comelie a personage, that it was doubted whether hée were more bound to Nature for the liniaments of his person, or to Fortune for the increase of his possessions. But Nature impatient of comparisons, and as it were disdaining a companion or copartner in her working, added to this comelinesse of his bodie, such a sharpe capacitie of minde, that not onelie she proued Fortune counterfait, but was halfe of that opinion, that she her selfe was onelie currant. This young Gallant of more wit than wealth, and yet of more wealth than wisdome, séeing himselfe inferiour to none in pleasant conceits, thought himselfe superiour to all in honest conditions, insomuch that he thought himselfe so apt to all things, ý he gaue himselfe almost to nothing, but practising of those things commonlie, which are incident to these sharpe wits, fine phrases, smooth quips, merrie taunts, vsing iesting without meane, & abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Veluet his brack, the fairest flower his bran, so the sharpest wit hath his wanton will, and the holiest head his wicked waie. And true it is, that some men write, and most men beleeue, that in all perfect shapes a blemish bringeth rather a liking euerie waie to the eies, than a loathing anie waie to the minde. Venus had her mole in her chæke which made her more amiable: Helen her scarre in her chinne, which Paris called Cos Amoris, the Whetstone of Loue. Aristippus

his Wart, Licurgus his Wen: So likewise in the disposition of the minde, either vertue is ouershadowed with some vice, or vice ouercast with some vertue. Alexander valiant in warre, yet giuen to Wine. Tullie eloquent in his gloses, yet vaineglorious. Salomon wise, yet too too wanton. Dauid holie, but yet an homicide. None more wittie than Euphues, yet at the first none more wicked. The freshest coulours soonest fade, the keenest Rasour soonest turneth his edge, ỹ finest cloth is soonest eaten with the Moathes, and the Cambricke sooner stained than the course Canuas: which appeared well in this Euphues, whose wit being like Ware, apt to receiue anie impression, and bearing the head in his owne hande, eyther to vse the Raine or the Spurre, disdaining counsaile, leauing his Countrie, loathing his olde acquaintaunce, thought either by wit to obtaine some Conquest, or by shame to abide some conflict, who preferring fancie before friends, and his present humour before honour to come, laide reason in water being too salte for his taste, and followed vnbrideled affection most pleasaunt for his tooth. When parents haue more care howe to leaue their children wealthie than wise, and are more desirous to haue them maintaine the name than the nature of a Gentleman: when they put gold into the hands of youth, where they should put a rod vnder their girdle, when in stead of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlinesse: Then it is no meruaile, that the sonne being left rich by his fathers wil, become retchlesse in his owne will. But it hath ben an olde said saw, and not of lesse truth than antiquitie, that wit is the better if it be the deerer bought: as in the sequele of this historie shall most manifestlie appeare. It happened this young Impe to ariue at Naples, (a place of more pleasure than profit, and yet of more profit than pietie) the verie walls and windowes whereof, shewed it rather to be the Tabernacle of Venus, than the Temple of

Vesta.

Vesta. There was all things necessarie and in readinesse that might either allure the minde to lust, or entice the heart to follie: a court more meet for an Atheyst, than for one of Athens: for Ouid than for Aristotle: for a graceless louer, than for a godlie liuer: more fitter for Parris than Hector, and meeter for Flora than Diana. Here my youth (whether for wearinesse he could not, or for wantonnesse would not go anie farther) determined to make his abode, wherby it is euidently seene that the fleetest fish swalloweth the delicatest bait: that the highest soaring Hawke traineth to the lure: and that the wittiest braine is enueigled with the sodaine view of alluring vanities. Here he wanted no companions which courted him continuallie with sundrie kindes of deuises, whereby they might either soake his purse to reap commoditie, or sooth his person to winne credit: for he had guests and companions of all sortes.

There frequented to his lodging, as well the Spider to sucke poison of his fine witte, as the Bee to gather Honie: as well the Drone as the Doue: the Fore as the Lambe: as well Damocles to betraie him, as Damon to be true to him. Yet he behaued himselfe so warilie, that hee singled his game wiselie. He could easilie discerne Appollos Musicke from Pan his Pipe, and Venus beautie from Iunoes brauerie, and the faith of Lælyus from the flatterie of Aristippus: he welcommed all, he trusted none: he was merrie, but yet so warie, that neither the flatterer coulde take aduauntage to intrappe him in his talke, nor the wisest anie assuraunce of his friendship: who being demaunded of one, what Countrie man he was, he aunswered, what Countrie man am I not? If I be in Crete I can lie, if in Greece I can shift: if in Italie, I can court it: if thou aske whose sonne I am also: I aske thee whose sonne I am not, I can carouse with Alexander, abstaine with Romulus, eate with the Epicure, fast with the Stoike, sleepe with Endi-

mion, watch with Chriſippus, vſing theſe ſpéeches and other like. An olde Gentleman in Naples ſéeing his prégnant wit, his eloquent tongue ſomewhat taunting, yet with delight: his mirth without meaſure, yet not without wit: his ſayings vaineglorious, yet pithie: began to bewaile his Nurture, & to muſe at his Nature, béeing incenſed againſt the one as moſt pernitious, and inflamed with the other as moſt prétious: for he well knew, that ſo rare a wit would in time, either bréede an intollerable trouble, or bring an incomperable treaſure to the common weale: at the one he greatlie pittied, at the other he reioyced.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrie eies, as one lamenting his wantonneſſe: and ſmiling face, as one louing his wittineſſe, encountred him on this manner.

Young Gentleman, although my acquaintaunce bée ſmall to intreate you, and my authoritie leſſe to commaund you, yet my good will in giuing you good counſaile, ſhould enduce you to beléeue mée, and my hoarie haires (ambaſſadours of experience) enforce you to follow me: for by how much the more I am a ſtranger to you, by ſo much the more you are beholding to mée: hauing therefore opportunitie to vtter my minde, I meane to bée importunate with you to followe my meaning. As thy birth doeth ſhewe the expreſſe and liuelie Image of gentle bloud, ſo thy bringing vp ſéemeth to mée to be a great blot to the linage of ſo noble a bruite: ſo that I am enforced to thinke that either thou diddeſt want one to giue thée good inſtructions, or that thy Parents made thée a wanton with too much cockering: either they were too fooliſh in vſing no diſcipline, or thou too froward in reiecting their doctrine: either they willing to haue thée idle, or thou wilfull to be ill emploied. Did they not remember that which no man ought to forget, that the tender youth of a childe is like the tempering of new Ware,

apt

apt to receiue anie forme: He that will carrie a Bull with Milo, must vse to carrie him a Calfe also, he ỹ coueteth to haue a straight træ, must not bow him being a twigge. The Potter fashioneth his claie when it is softe, and the Sparrow is taught to come when he is young: As therfore the yron bæing hot, receiueth anie forme with the stroke of the hammer, and kæpeth it bæing cold for euer, so the tender wit of a childe, if with diligence it be instructed in youth, will with industrie vse those qualities in age. They might also haue taken example of the wise husbandmen, who in their fattest and most fertill ground sowe hempe before wheate, a graine that drieth vp the superfluous moisture, and maketh the soile more apt for corne: or of good gardeners, who in their curious knottes mixe Isop with Time, as aiders the one to the growth of the other, the one being drie, the other moist: or of cunning Painters, who for their whitest worke cast the blackest ground, to make the picture more amiable. If therfore thy father had bene as wise an husbandman, as he was a fortunate husband, or thy Mother as good a huswife, as thæ was a happie wife: if they had bene both as good Gardeners to kæpe their knot, as they were grafters to bring forth such fruit: or as cunning painters as they were happie parents, no doubt they had sowed hemp before wheat, that is, discipline before affection, they had set Isop with time, that is, manners with wit, ỹ one to aide the other: & to make thy dexteritie more, they had cast a black ground for their white worke, that is, they had mixed threats with faire lookes. But things past, are past calling againe: it is too late to shut the stable dore when the stæd is stolne: the Troyans repented too late, when their towne was spoiled: yet the remembraunce of their former follies, might breed in thæ a remorse of conscience, & be a remedie against further concupiscence. But now to thy present time. The Lacedemonians were wont to shew their children dronken men, and other wicked men, that by sæing their filth,

they

they might ſhunne the like fault, and auoide ſuch vices, when they were at the like ſtate. The Perſians to make their youth abhorre gluttonie, would paint an Epicure, ſleeping with meat in his mouth, and moſt horriblie ouerladen with Wine, that by the view of ſuch monſtrous ſightes, they might eſchue the meanes of the like exceſſe. The Parthians to cauſe their youth to loath the alluring traines of womens wiles and deceitfull entiſementes, had moſt curiouſlie carued in their houſes a young man blinde, beſides whome was adioyned a woman ſo exquiſite, that in ſome mens iudgement Pigmalions Image was not halfe ſo excellent, hauing one hande in his pocket, as noting her theefte, and holding a knife in the other hand to cut his throate. If the ſight of ſuch vglie ſhapes cauſed a loathing of the like ſinnes, then my good Euphues, conſider their plight and beware of thine owne perill. Thou art heere in Naples a young ſoiourner, I an olde Senior: thou a ſtranger, I a Citizen: thou ſecure, doubting no miſhap, I ſorrowfull dreading thy miſfortune. Heere maiſt thou ſee that which I ſigh to ſee: dronken ſottes wallowing in euerie corner, in euerie Chamber, yea, in euerie channell. Heere maiſt thou beholde that which I cannot without bluſhing beholde, nor without blubbering vtter: thoſe whoſe bellies be their Gods, who offer their goods as ſacrifice to their guttes: Who ſleepe with meate in their mouthes, with ſinne in their hearts, and with ſhame in their houſes. Heere, yea, heere Euphues mayſt thou ſee, not the carued viſard of a lewde woman, but the incarnate viſage of a laſciuious wantonne: not the ſhadowe of loue, but the ſubſtaunce of luſt. My heart melteth in droppes of bloud, to ſee an harlot with the one hande robbe ſo many Cofers, and with the other to rippe ſo many Corſes. Thou art heere amiddeſt the Pikes betweene Scylla and Carybdis, readie if thou ſhun Syrtes to ſinke into Semphlagades. Let the Lacedemonian, the Perſian, the Parthian, yea, the Neapolitan, cauſe

thee

thée rather to deteſt ſuch villanie at the ſight and view of their vanitie. Is it not farre better to abhorre ſinnes by the remembraunce of others faultes, than by repentance of thine owne follies? Is not he accounted moſt wiſe, whō other mens harmes doe make moſt warie? But thou wilt happelie ſaie, that although there be manie thinges in Naples to bée iuſtlie condempned, yet are there ſome things of neceſſitie to bée commended: and as thy will doeth leane to the one, ſo thy wit woulde alſo embrace the other. Alaſſe Euphues, by how much the more I ſée the high climbing of thy capacitie, by ſo much the more I feare thy fall. The fine Chriſtall is ſoner crazed than the hard Marble: the greeneſt Béech burneth faſter than the drieſt Oke: the faireſt Silke is ſoneſt ſoiled: and the ſweeteſt Wine tourneth to the ſharpeſt Vineger. The Peſtilence doeth moſt riſeſt infeſt the cleereſt complection, and the Caterpiller cleaueth vnto the ripeſt fruite: the moſt delicate wit is allured with ſmall entiſement vnto vice, and moſt ſubiect to yéelde vnto vanie. If therefore thou doe but hearken to the Syrenes, thou wilt bée enamoured: if thou haunt their houſes and places thou ſhalt be enchaunted. One droppe of poiſon infecteth the whole Tunne of Wine: one leafe of Coloquintida marreth and ſpoileth the whole pot of Porredge: One yron Moale defaceth the whole péece of Lawne. Deſcend into thine owne conſcience, and conſider with thy ſelfe the greate difference betwéene ſtaring and ſtarke blinde, witte and wiſedome, loue and luſt: bée merrie, but with modeſtie: bée ſober, but not to ſullen: be valiant, but not to ventrous. Let thy attire be comelie, but not coſtlie: thy diet wholeſome, but not exceſſiue: vſe paſtime as the worde importeth, to paſſe the time in honeſt recreation. Miſtruſt no man without cauſe, neither be thou credulous without proofe: bée not light to followe euerie mannes opinion, nor obſtinate to ſtand in thine owne conceit. Serue God, loue God, feare

God, & God wil so blesse thée, as either thy hart can wish, or thy friends desire: And so I end my counsaile, beséeching thée to begin to followe it. This olde Gentleman hauing finished his discourse, Euphues began to shape him an answere in this sort.

Father and friend (your age sheweth the one, your honestie the other.) I am neither so suspitious to mistrust your good will, nor so sottish to mislike your good counsell, as I am therefore to thanke you for the first, so it stands me vpon to thinke better on the latter: I meane not to cauill with you as one louing sophistrie: neither to controle you, as one hauing superioritie, the one would bring my talke into the suspition of fraud, the other conuince me of follie. Whereas you argue I know not vpon what probabilities, but sure I am vpon no proofe, that my bringing vp should be a blemish to my birth, I answere & sweare to that, you were not therein a little ouershot, either you gaue too much credite to the report of others, or too much libertie to your owne iudgement: you conuince my parents of péeuishnesse in making me a wanton, and mée of lewdnesse in reiecting correctiõ. But so many men, so manie mindes, that may séeme in your eie odious, which in anothers eie may be gratious. Aristippus a Philosopher, yet who more courtlie? Diogenes a Philosopher, yet who more carterly? Who more popular thã Plato, retaining alwaies good companie? Who more enuious than Tymon, denouncing all humane societie? Who so seuere as ỳ Stoikes, which like stocks wer moued with no melodie? Who so seuere as the Epicures, which wallowed in all kind of licentiousnes? Though al men be made of one mettal, yet they be not cast all in one molde, there is framed of ỳ selfe same claie as well the tile to kéepe out water, as the pot to containe licour, the Sun doth harden the dirt and melt the ware, fire maketh the gold to shine, and the strawe to smother: Perfumes doth refresh the doue, & kill the Béetile, and the Nature of the man disposeth that consent of

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the manners. Now whereas you ſeeme to loue my Nature and loath my nurture, you bewray your own weakneſſe, in thinking that nature may anie waies be altered by education, & as you haue enſamples to confirme your pretence, ſo I haue moſt euident and infallible arguments to ſerue for my purpoſe. It is naturall for the Vine to ſpread, the more you ſeeke by art to alter it, the more in the end you ſhall augment it. It is proper for the Palme tree to mount, the heauier you load it, the higher it ſprouteth. Though yron be made ſoft with fire, it returneth to his hardneſſe: Though the Fawlcon be reclaimed to the fiſt, ſhe retireth to her haggardneſſe: the whelpe of a Maſtiffe will neuer be taught to retriue the Partridge: education can haue no ſhew, where the excellencie of Nature doth beare ſwaie. The ſillie Mouſe will by no manner of meanes be tamed: the ſubtill Fore maye well bee beaten, but neuer broken from ſtealing his praie. If you pownde Spices, they ſmell the ſweeter: ſeaſon the woode neuer ſo well, the Wine ſhall taſt of the Caſke: plant and tranſlate the Crabbe tree, where, and whenſoeuer it pleaſe you, and it will neuer beare ſweete apple, vnleſſe you graft it by art, which nothing toucheth Nature.

Infinite and innumerable were the examples I could alleadge and declare to confirme the force of Nature, and confute theſe your vaine and falſe forgeries, were not the repetition of them needleſſe, hauing ſhewed ſufficient, or bootleſſe, ſeeing thoſe alleadged will not perſwade you. And can you be ſo vnnaturall, whom dame Nature hath nouriſhed and brought vp ſo many yeares, to repine as it were againſt Nature?

The ſimilitude you rehearſe of the Ware, argueth your waxing and melting braine, and your example of the hot and hard yron, ſheweth in you but colde and weake diſpoſition. Doe you not knowe that which all men doe affirme and know, that blacke will take no other colour?

That the ſtone Abeſton being once made hot, will neuer be made colde: That fire cannot be forced downeward: That Nature will haue courſe after kinde: That euerie thing will diſpoſe it ſelfe according to Nature: Can the Aethiope chaunge or alter his ſkinne: or the Leopard his hielwe: Is it poſſible to gather grapes of thornes, or figges of Thiſtles, or to cauſe anie thing to ſtriue againſt Nature: But why goe I about to praiſe Nature, the which as yet was neuer anie Impe ſo wicked and barbarous, anie Turke ſo vile and brutiſh, anie beaſt ſo dull and ſenceleſſe, that could, or would, or durſt diſpraiſe or contempne: Doth not Cicero conclude and allowe, that if we followe and obey Nature, we ſhall neuer erre: Doth not Ariſtotle alleadge and confirme, that Nature frameth or maketh nothing in anie point rude, vaine, or vnperfect.

Nature was had in ſuch eſtimation and admiration among the Heathen people, that ſhe was reputed for the onelie Goddeſſe in Heauen: if Nature then haue largely and bountifullie indued me with her gifts, why deeme you me ſo vntoward and graceleſſe: If ſhe haue dealt hardlie with me, why extoll you ſo much my birth: If Nature beare no ſwaie, why vſe you this adulation: If Nature worke the effect, what boteth anie education: If Nature be of ſtrength or force, what auaileth diſcipline or nurture: If of none, what helpeth Nature: But let theſe ſayings paſſe, as knowen euidentlie, and granted to be true, which none can or may denie, vnleſſe he be falſe, or that he be an enimie to humanitie.

As touching my reſidence and abiding heere in Naples, my youthlie affections, my ſportes and pleaſures, my paſtimes, my common dalliaunce, my delightes, my reſort and companie which dailie vſe to viſit me, although to you they breede more ſorrowe and care, than ſolace and comfort, becauſe of your crabbed age: yet to mée they bring more comfort and ioye, than care and griefe, more

bliſſe

bliſſe than bale, moze happineſſe than beautieſſe, becauſe of my youthfull gentleneſſe. Either you would haue all men olde, as you are, oz elſe you haue quite forgotten that you your ſelfe were young, oz euer knew young daies: either in your youth you were a verie vicious and vngodlie man, oz now being aged, verie ſuperſtitious & deuout aboue meaſure.

Put you no difference betweene the young flouriſhing Baie Tree, and the olde wythered Beech? No kinde of diſtinction betwixt the waxing and the wayning of the Mone, and betweene the riſing and ſetting of the Sunne? Doe you meaſure the hot aſſaultes of youth, by the colde ſkirmiſhes of age? whoſe yeares are ſubiect to moze infirmities than our youth. We merrie, you melancholie: wee zealous in affections, you iealous in all your doings: you teaſtie without cauſe, we haſtie fo2 no quarrell: you carefull, we careleſſe: we bolde, you fearefull: we in all pointes contrarie to you, and you in all points vnlike vnto vs. Seeing therefo2e we be repugnant each to the other in Nature, would you haue vs alike in qualities? Would you haue one potion miniſtred to the burning Feauer, and to the colde Palſie? One plaiſter to an olde iſſue & a freſh wound? One ſalue fo2 all ſo2es? One ſauce fo2 all meates? No, no, Eubulus, but I will yeeld to moze, than either I am bound to graunt, either thou able to proue. Suppoſe that which I neuer will beleeue, that Naples is a cankered ſtoze houſe of all ſtrife, a common ſtewes fo2 all ſtrumpets, the ſinke of ſhame, and the very Nurſe of all ſinne: ſhall it therfo2e followe of neceſſitie, that all that are woed of loue, ſhould be wedded to luſt? will you conclude as it were Ex conſequenti, that whoſoeuer arriueth heere ſhall be entiſed to follie, and beeing entiſed, of foꝛce ſhall be entangled? No, no, it is the diſpoſition of the thought that altereth the nature of the thing.

The Sunne ſhineth vpon the dunghill and is not co2-

rupted, the Diamond lieth in the fire and is not consumed: the Christall toucheth the Toade, and is not poisoned: the Birde Trochilus liueth by the mouth of the Crocodile, and is not spoiled: a perfect wit is neuer bewitched with lewdnesse, neither entised with lasciuiousnesse.

Is it not common that the Holme tree springeth amidst the Beech: That the Iuie spreadeth vpon the hard stones: That the soft feather-bed breaketh the hard blade: If experience haue not taught you this, you haue liued long and learned little: or if your moist braine haue forgot it, you haue learned much and profited nothing. But it may be that you measure my affections by your owne fancies, and knowing your selfe either too simple to raise the siege by pollicie, or too weake to resist the assault by prowesse, you deeme me of as little wit as your selfe, or of lesse force: either of small capacitie, or of no courage. In my iudgement Eubulus, you shall as soone catche a Hare with a Taber, as you shall perswade youth with your aged and ouer-worne eloquence, to such seueritie of life, which as yet there was neuer Stoike in precepts so strict, neither anie in life so precise, but woulde rather allowe it in words, than followe it in workes, rather talke of it, than trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chuse rather to sacrifice the first fruites of your life to vaine holinesse, than to youthlie affections. But as to the stomacke quatted with dainties, all delicates seeme queasie, and as he that surfetteth with wine, vseth afterward to allaie with water: so these olde huddles hauing ouercharged their gorges with fancie, account all honest recreation meere follie, and hauing taken a surfet of delight, seeme now to sauour it with despight. Seeing therefore it is labour lost for me for to perswade you, and winde vainelie wasted for you to exhort mee, heere I found you, and heere I leaue you, hauing

neither

neither bought nor solde with you, but chaunged ware for ware: if you haue taken little pleasure in my replie, sure I am that by your counsell I haue reaped lesse profit. They that vse to steale Honie, burne Hemlocke to smoke the Bées from their hiues, & it may be, that to get some aduauntage of me, you haue vsed these smoakie arguments, thinking thereby to smother me, with the conceit of strong imagination. But as the Camelion though he hath most guts, draweth least breath, or as the Elder tree though he be fullest of pith is farthest from strength: so though your reasons séeme inwardly to your selfe somwhat substantiall, and your perswasions pithie in your owne conceit, yet being wel waied without, they bée shadowes without substance, and weake without force. The Bird Taurus hath a great voice, but a small bodie: the thunder a great clappe, yet but a little stone: the emptie vessell giueth a greater sound than ỹ full barrell. I meane not to applie it, but looke into your selfe and you shall certainlie finde it, & thus I leaue you séeking it, but were it not that my companie staie my comming, I woulde surelie helpe you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed, leauing this olde Gentleman in a great quandarie: who perceiuing that he was more enclined to wantonnesse than to wisedome, with a déep sigh, the teares trickling downe his chéekes, sayde: Séeing thou wilt not buie counsaile at the first hand good cheape, thou shalt buie repentaunce at the second hand, at such an vnreasonable rate, that thou wilt curse thy hard pennie worth, and ban thy hard hart. Ah Euphues, little doest thou knowe, that if thy wealth wast, thy wit will giue but small warmth, and if thy wit incline to wilfulnesse, that thy wealth wil do thée no great good. If the one had bene imploied to thrift, the other to learning, it had bene harde to coniecture whether thou shouldest haue bene more fortunate by riches, or happie

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by wiſdome, whether more eſtéemed in ỹ common weale for wealth to maintaine warre, or for counſell to conclude peace. But alaſſe, why do I pittie that in thée, which thou ſéemeſt to praiſe in thy ſelfe: and ſo ſaying, he immediatlie went to his owne houſe, heauilie bewailing the young mans vnhappineſſe.

Héere you may beholde Gentlemen, how lewdlie wit ſtandeth in his owne light, how he déemeth no pennie good ſiluer but his owne, preferring the bloſſome before the fruit, the budde before the flower, the gréene blade before the ripe eare of Corne, his owne wit before all mennes wiſedome. Neither is that geaſon, ſéeing for the moſt part, it is proper to all thoſe of ſharpe capacitie, to eſtéeme of themſelues as moſt proper: if one be hard in conceiuing they pronounce him a dolte: if giuen to ſtudie, they proclaime him a dunce: if merrie, a ieſter: if ſad, a Saint: if full of wordes, a ſot: if without ſpéech a Cypher. If one argue with them boldlie, than is he impudent: if coldlie, an innocent. If there be reaſoning of diuinitie, they crie. Quæ ſupra nos, nihil ad nos: if of humanitie, Sententias loquitur carnifex.

Héereof commeth ſuch greate familiaritie betwéene the ripeſt wits, when they ſhall ſée the diſpoſition the one of the other, the Sympathea of affections, and as it were but a paire of ſhéeres to goe betweene their natures, one flattereth another by his owne follie, and laieth cuſhions vnder the elbowe of his fellowe, when hée ſéeth him take a nap with fancie, and as their wit wreaſteth them to vice, ſo it forgeth them ſome feate excuſe to cloake their vanitie.

Too much ſtudie doth intoxicate their braines, for (ſaie they) although vpon the more it is vſed, the brighter it is, yet ſiluer with much wearing doeth waſte to nothing: though the Cammocke the more it is bowed the better it ſerueth, yet the bowe the more it is bent and occupied, the weaker it waxeth: though the Camomill the more it is troden,

troden and preſſed downe, the more it ſpreadeth, yet the Violet the oftner it is handled and touched, the ſoner it withereth and decaieth. Beſides this, a fine wit, a ſharpe ſenſe, a quicke vnderſtanding, is able to attaine to more in a moment or a verie little ſpace, than a dull & blockiſh head in a moneth. The Sith cutteth farre better and ſmoother than the Salwe, the Ware yeeldeth better and ſoner to the Seale, than the Steele to the ſtampe: the ſmoth and plaine Beech is eaſier to be carued than the knottie Bore. For neither is there anie thing but that hath his contraries.

Such is the Nature of thoſe Nouiſes that thinke to haue learning without labour, and treaſure without trauaile: either not vnderſtanding, or elſe not remembring, that the fineſt edge is made with the blunt Whetſtone, and the faireſt iewell faſhioned with the hard hammer: I goe not about (Gentlemen) to inueigh againſt wit, for then I were witleſſe, but franklie to confeſſe my owne little wit. I haue euer thought ſo ſuperſtitiouſlie of wit, that I feare I haue cõmitted Idolatrie againſt wiſdome, & if Nature had dealt ſo beneficiallie with me, to haue giuen me anie wit, I ſhould haue ben readier in the defence of it to haue made an Apologie, than anie waie to turne to Apoſtacie. But this I note, that for the moſt parte they ſtand ſo on their pantuffles, that they be ſecure of perils, obſtinate in their owne opinions, impatient of labour, apt to conceiue wrong, credulous to beleeue the worſt, readie to ſhake off their olde acquaintance without cauſe, and to condemne them without colour: All which humours are by ſo much the more eaſier to bee purged, by how much the leſſe they haue feſtered the ſinewes. But turne we againe to Euphues.

Euphues hauing ſoiourned by the ſpace of two moneths in Naples, whether he were moued by the curteſie of a young Gentleman named Philautus, or inforced by deſtinie: whether his pregnant wit, or his pleaſant conceits

wrought the greater liking of the minde of Euphues, I know not for certaintie: But Euphues shewed such entire loue towards him, that he seemed to make small account of anie others, determining to enter into such an inuiolable league of friendship with him, as neither time by peece-meale should impart, neither fancie vtterlie dissolue, nor anie suspition infringe. I haue read (saith he) and well I beleeue it, that a friende is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in ioye a merrie companion, at all times another I, in all places the erpresse Image of mine owne person: insomuch that I cannot tell whether the immortall Gods haue bestowed anie gift vpon mortall men, either more able or more necessarie than friendship. Is there enie thing in ỹ world to be reputed (I wil not saie compared) to friendship? Can anie treasure in this transitorie pilgrimage, be of more value than a friend? In whose bosome thou maist sleepe secure without feare, whome thou maiest make partener of all thy secrets without suspition of fraud, and pertaker of all thy misfortune without mistrust of fleeting, who will account thy bale, his bane, thy mishap, his miserie, the pricking of thy finger, the pearcing of his heart. But whether am I carried? Haue I not also learned, that one should eate a bushell of Salt with him whom he meaneth to make his friend? that triall maketh trust? that there is falsehood in fellowship? & what then? Doth not the simpathie of manners make the coniunction of mindes? Is it not a buy worde, Like will to like? Not so common as commendable it is, to see young Gentlemen chose them such friends, with whom they may seeme being absent to be present, being a sunder, to be conuersant, being dead to be aliue. I will therefore haue Philautus to be my pheere, and by so much the more I make my selfe sure to haue Philautus, by howe much the more I view in him the liuelie image of Euphues. Although there be none so ignorant that doth not knowe, neither anie so impudent that will

will not confeſſe friendſhip to be the iewel of humane ioy: yet whoſoeuer ſhall ſée this amitie grounded vpon a little affection, will ſone coniecture that it wil be diſſolued vpon a light occaſion: as in the ſequele of Euphues & Philautus you ſhall ſone ſée, whoſe hot loue wared ſone colde: For as the beſt Wine doth make the ſharpeſt Wineger, ſo the déepeſt loue turneth to the deadlieſt hate. Who deſerued ỹ moſt blame in mine opinion is doubtfull, & ſo difficult, ỹ I dare not preſume to giue verdit. For loue being ỹ cauſe for which ſo many miſchiefes haue bene attempted, I am not yet perſwaded whether of them was moſt to bée blamed, but certainlie neither of them was blameleſſe. I appeale to your iudgement Gentlemen, not that I think anie of you of the like diſpoſition, able to decide the queſtion, but being of déeper diſcretion than I am, are more fit to debate the quarrell. Though ỹ diſcourſe of their friendſhip and falling out be ſomwhat long, yet being ſomwhat ſtrange, I hope the delightfulneſſe of the one will attenuate the tedioufneſſe of the other.

Euphues had continuall acceſſe to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leaſure, in theſe ſhort tearmes vnfolded his minde to him.

Gentleman and friend, the triall I haue had of thy manners, cutteth off diuerſe tearmes which to another I would haue vſed in the like matter. And ſithens a long diſcourſe argueth follie, and delicate words incurre the ſuſpition of flatterie, I am determined to vſe neyther of them, knowing either of them to breéde offence. Waying with my ſelfe the force of friendſhip by the effects, I ſtudied euer ſince my firſt cõming to Naples to enter league with ſuch a one, as might direct my ſteps being a ſtraunger, and reſemble my manners being a ſcholler, the which two qualities as I finde in you able to ſatiſfie my deſire, ſo I hope I ſhall finde a heart in you, willing to accompliſh my requeſt. Which if I may obtaine, aſſure your ſelf

that Damon to his Pythias, Pylades to his Oreſtes, Tytus to his Gyſippus, Theſius to his Pyrothus, Scipio to his Lælius, was neuer found more faithful, than Euphues wil be to Philautus.

Philautus by how much the leſſe he loked for this diſcourſe, by ſo much the more he liked it, for he ſawe all qualities both of bodie and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for ſo your talke warranteth me to tearme you) I dare neither vſe a long proceſſe, neither a louing ſpæch, leaſt vnwittinglie I ſhoulde cauſe you to conuince me of thoſe things which you haue alreadie condemned. And verilie I am bold to preſume vpon your curteſie, ſince you your ſelfe haue vſed ſo little curioſitie: perſwading my ſelfe, that my ſhort anſwere will worke as great an effect in you, as your few wordes did in me. And ſeeing we reſemble (as you ſaie) each other in qualities, it cannot be that the one ſhould differ from the other in curteſie, ſeeing the ſincere affection of the minde cannot be expreſſed by the mouth, & that no arte can vnfolde the entire loue of the heart, I am earneſtlie to beſeech you not to meaſure the firmeneſſe of my faith by the fewneſſe of my wordes, but rather thinke that the ouerflowing waues of good will, leaue no paſſage for many words. Triall ſhall proue truſt, heere is my hand, my heart, my landes, and my life at thy commaundement. Thou maieſt well perceiue that I did beleeue thee, that ſo ſoone I did loue thee: and I hope thou wilt the rather loue me in that I did beleeue thee. Either Euphues and Philautus ſtood in need of friendſhip, or were ordained to be friends, vpon ſo ſhort warning to make ſo fine a concluſion, might ſeeme in mine opinion, if it continued, miraculous: if ſhaken off, ridiculous.

But after many imbracings and proteſtations one to an other, they walked to dinner, where they wanted neither meate, neither Muſicke, neither anie other paſtime: and

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hauing banquetted, to digeſt their ſweete confections, they daunced all that after noone, they vſed not onelie one bowre, but one bedde, one booke (if ſo bee it they thought not one too many.) Their friendſhip augmented euerie daie, inſomuch that the one coulde not refraine the companie of the other one minute, all thinges went in common betweene them, which all men accounted commendable.

Philautus beeing a Towne borne childe, both for his owne countenaunce, and the great countenaunce which his Father had while he liued, crepte into credite with Don Ferardo, one of the chiefe gouernours of the Citie, who although he had a courtlie crewe of Gentlewomen ſoiourning in his Pallace, yet his daughter, heire to his whole reuenues, ſtained the beautie of them all, whoſe modeſt baſhfulneſſe cauſed the other to looke wan for enuie, whoſe Lillie cheeks, died with a Vermilion red, made the reſt bluſh for ſhame. For as the fineſt Rubie ſtaineth the coulour of the reſt that be in place, or as the Sunne dimmeth the Moone, that ſhe cannot be diſcerned: ſo this gallant girle more faire than fortunate, and yet more fortunate than faithfull, eclipſed the beautie of them all, and chaunged their coulours. Unto her had Philautus acceſſe, who wan her by right of loue, and ſhould haue worne her by right of lawe, had not Euphues by ſtraunge deſtinie, broken the bonds of marriage, and forbidden the banes of matrimonie.

It happened that Don Ferardo had occaſion to goe to Venice, about certaine of his owne affaires, leauing his daughter the onelie Steward of his houſeholde, who ſpared not to feaſt Philautus her friend, with all kindes of delightes and delicates, reſeruing onelie her honeſtie, as the chiefe ſtaie of her honour. Her Father beeing gone, ſhee ſent for her friend to Supper, who came not as hee was accuſtomed ſolitarilie alone, but accompanied with his friend Euphues. The Gentlewoman, whether

it were for niceneſſe or for niggardneſſe of courteſie, gaue him ſuch a colde welcome, that he repented that hée was come.

Euphues though hée knew himſelfe worthie euerie waie to haue a good countenance, yet could he not perceiue her willing anie waie to lend him a friendlie looke. Yet leaſt he ſhould ſéeme to want ieſtures, or to be daſhed out of conceit with her coie countenaunce, he addreſſed him to a Gentlewoman called Liuia, vnto whome he vttered this ſpéech. Faire Ladie, if it be the guiſe of Italie, to welcome ſtraungers with ſtraungeneſſe, I muſt néedes ſaie the cuſtome is ſtrange, and the countrie barbarous: if the manner of Ladies be to ſalute Gentlemen with coineſſe, then I am inforced to thinke the women voide of courteſie to vſe ſuch welcome, and the men paſt ſhame that will come. But héereafter, I will either bring a ſtoole on mine arme for an vnbidden gueſt, or a Viſard on my face, for a ſhameleſſe goſſippe. Liuia replied.

Sir, our Countrie is ciuill, and our Gentlewomen are curteous, but in Naples it is counted a ieſt, at euerie word to ſaie, In faith you are welcome. As ſhe was yet talking Supper was ſet on the bord, then Philautus ſpake thus vnto Lucilla. Yet Gentlewoman, I was the bolder to bring my ſhadow with me (meaning Euphues) knowing that he ſhould be the better welcome for my ſake. Vnto whom the Gentlewoman replied: Sir, as I neuer when I ſaw you, thought that you came without your ſhadow, ſo now I cannot a little meruaile to ſée you ſo ouer-ſhot in bringing a new ſhadow with you. Euphues though he perceiued her coie nip, ſéemed not to care for it, but taking her by the hand, ſaid.

Faire Ladie, ſéeing the ſhade doth ſo often ſhéeld your beautie from the parching Sunne, I hope you will the better eſtéeme of the ſhadowe: and by ſo much the leſſe it ought to bée offenſiue, by howe much the ieſſe it

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is able to offende you, and by so much the more you ought to like it, by how much the more you vse to lye in it.

Well Gentleman, aunswered Lucilla, in arguing of the shadow, we forgo the substance: pleaseth it you therefore to sit downe to supper. And so they all sate downe: but Euphues fed of one dish, which was euer before him, the beautie of Lucilla.

Heere Euphues at the first sight was so kindeled with desire, that almost he was like to burne to coales. Supper beeing ended, the order was in Naples, that the Gentlewomen would desire to heare some discourse, either concerning loue or learning. And although Philautus was requested, yet hee poasted it ouer to Euphues, whome hee knew most fit for that purpose. Euphues beeing thus tied to the stake by their importunate intreatie, began as followeth.

He that worst may, is alwaie inforced to hold the candle, the weakest must still to the wall, where none will, the Diuell himselfe must beare the Crosse. But were it not Gentlewomen, that your lusts standes for lawe, I would borrowe so much leaue, as to resigne my office to one of you, whose experience in loue hath made you learned, and whose learning hath made you so louelie: for me to intreate of the one beeing a nouice, or to discourse of the other, beeing a trewant, I may well make you wearie, but neuer the wiser: and giue you occasion rather to laugh at my rashnesse, than to lyke of my reasons: yet I care the lesse to excuse my boldnesse to you, who were the cause of my blindnesse. And since I am at mine owne choice, either to talke of loue or of learning, I had rather for this time bee deemed an vnthrift in reiecting profite, than a Stoike in renouncing pleasure.

It hath beene a question often disputed, but neuer determined, whether the qualities of the minde, or the com-

compoſition of the man, cauſe women moſt to like, or whether beautie or wit moue men moſt to loue. Certes by how much the more the minde is to bée preferred before the bodie, by ſo much the more the graces of the one are to bée preferred before the giftes of the other, which if it be ſo, that the contemplation of the inward qualitie ought to be reſpected more than the view of the outward beautie, then doubtleſſe women either doe or ſhould loue thoſe beſt, whoſe vertue is beſt, not meaſuring the deformed man with the reformed minde.

The foule Toad hath a faire ſtone in his head: the fine gold is found in the filthie earth: the ſweet kirnell lieth in the hard ſhell: vertue is harboured in the heart of him, that moſt men eſteeme miſhapen. Contrariwiſe, if we reſpect more the outward ſhape than the inwarde habite, good God, into how many miſchiefes doe we fall? Into what blindneſſe are we lead? Do wée not commonlie ſée that in painted pots is hidden the deadlieſt poiſon, that in the greeneſt graſſe is the greateſt Serpent? In the cleereſt water, the vglieſt Toad? Doth not experience teach vs, that in the moſt curious Sepulcher, are incloſed rotten bones? That the Cypres tree beareth a faire leafe, but no fruit? That the Eſtritch carrieth faire feathers, but ranke fleſh? How frantike are thoſe louers, which are carried awaie with the gaie gliſtering of the fine face? the beautie whereof is parched with the Sunnes blaze, and chipped with the Winters blaſt: which is of ſo ſhort continuaunce, that it fadeth before one perceiue it flouriſh: of ſo ſmall profit, that it poiſoneth thoſe that poſſeſſe it: of ſo little value with the wiſe, that they account it a delicate baite with a deadlie hooke: a ſweete Panther with a deuouring paunch, a ſower poiſon in a ſiluer pot.

Heere I could enter into diſcourſe of ſuch fine Dames, as being in loue with their owne lookes, make ſuch courſe account of their paſſionate louers: for commonlie if they be adorned with beautie, they be ſtraight laced, and made

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so high in the instep, that they disdaine them most that most desire them. It is a world to see the doating of their louers, & their dealing with them, the reuealing of whose subtill traines would cause me to shedde teares, and you Gentlewomen, to shut your modest eares. Pardon mée Gentlewomen, if I vnfold euerie wile, and shew euerie wrinkle of womens disposition.

Two things doe they cause their seruants to vow vnto them, secrecie & soueraintie: the one to conceale their enticing slights, by the other to assure themselues of their onely seruice. Againe, but hoe there: if I should haue waded anie farther, and sounded the depth of their deceit, I should either haue procured your displeasure, or incurred the suspition of fraud: either armed you to practise the like subtiltie, or accused my selfe of periurie. But I meane not to offend your chast mindes, with ỹ rehearsall of their vnchast manners, whose eares I perceiue to glow, & hearts to be grœued, at that which I haue alreadie vttered: not that amongst you there be anie such, but that in your sexe there should be anie such. Let not Gentlewomen therfore make too much of their painted sheath, let them not be so curious in their owne conceits, or so currish to their loiall louers. When the blacke crowes foote shall appeare in their eie, or the blacke Ore tread on their foote, when their beautie shall be like the blasted rose, their wealth wasted, their bodies worne, their faces wrinkeled, their fingers crooked, who will like of thē in their age, who loued none in your youth? If you will be cherished when you be olde, be curteous while you be young: if you loke for comfort in your hoarie haires, be not coie when you haue your golden lockes: if you would be embraced in the waining of your brauerie, be not squeamish in the waring of your beautie: if you desire to be kept like the Roses when they haue lost their coulour, smell sweéte as the Rose doth in the bud: if you would bée tasted for olde Wine, bée in the mouth a pleasant Grape; so shall you bée cherished for

your curteſie, comforted for your honeſtie, embraced for your amitie, ſo ſhal ye be preſerued with the ſweete Roſe, and dronke with the pleaſant Wine. Thus farre I am bolde Gentlewomen, to counſell thoſe that be coie, that they weaue not the webbe of their owne woe, nor ſpinne the threed of their owne thraldome by their owne ouerthwartnes. And ſeeing we are euen in the bowels of loue, it ſhall not be amiſſe to examine whether man or woman be ſoneſt allured, whether be moſt conſtant, the male or the female. And in this point I meane not to bee mine owne caruer, leaſt I ſhould ſeeme either to picke a thanke with men, or a quarrel with women. If therefore it might ſtand with your pleaſure (Miſtres Lucilla) to giue your cenſure, I would take the contrarie: for ſure I am, though your iudgement be ſound, yet affection will ſhadow it.

Lucilla ſeeing his pretence, thought to take aduantage of his large profer, vnto whom ſhe ſaid. Gentleman, in mine opinion, women are to be won with euerie wind, in whoſe lere, there is neither force to withſtand the aſſaults of loue, neither conſtancie to remaine faithfull. And becauſe your diſcourſe hath hetherto bred delight, I am loth to hinder you in the ſequele of your deuices. Euphues perceiuing himſelfe to bee taken napping, aunſwered as followeth.

¶ Miſtres Lucilla, if you ſpeake as you thinke, theſe Gentlewomen preſent haue little cauſe to thanke you, if you cauſe me to commend women, my tale will be accounted a meere trifle, and your wordes the plaine truth: yet knowing promiſe to be debt, I will paie it with performaunce. And I would the Gentlemen heere preſent were as readie to credit my proſe, as the Gentlewomen are willing to heare their owne praiſes: or I as able to ouercome, as Miſtreſſe Lucilla would be content to bee ouerthrowen. Howſoeuer the matter ſhall fall out, I am of the ſurer ſide; for if my reaſons be weake, then is our lere ſtrong: if forcible, then is your iudgement feeble: if I

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finde truth on my side, I hope I shall for my wages win the good will of women: if I want proofe, then Gentlewomen of necessitie you must yéeld to men. But to the matter.

Touching the yéelding to loue, albeit their heartes séeme tender, yet they harden them like the Stone of Sicilia, the which, the more it is beaten, the harder it is: for being framed as it were of the perfection of men, they be frée from all such cogitations as may anie waie prouoke them to vncleanneſſe, insomuch as they abhorre the light loue of youth, which is grounded vpon lust, and dissolued vpon euerie light occasion. When they sée the follie of men turne to furie, their delight to doating, their affection to phrensie, when they sée them as it were pine in pleasure, & to ware pale through their owne péeuishneſſe, their suites, their seruice, their letters, their labours, their loues, their liues séeme to them so odious, ý they harden their hearts against such concupiscence, to the end that they might conuert them from rashneſſe to reason: from such lewde disposition to honest discretion. Héereof it commeth ý men accuse women of crueltie, because they themselues want ciuilitie: they account them full of wiles, in not yéelding to their wickedneſſe: faithleſſe, for resisting their filthines. But I had almost forgot my selfe, you shall pardon mée Mistres Lucilla for this time, if thus abruptly I finish my discourse: it is neither for want of good will, or lacke of proofe, but that I féele in my selfe such an alteration, that I can scarce vtter one word: Ah Euphues, Euphues. The gentlewomẽ were stroke into such a quandarie with this sodaine change, that they all changed coulour. But Euphues taking Philautus by the hand, & giuing the Gentlewomen thankes for their patience & his repast, bad them all farewell, and went immediatlie to his chamber. But Lucilla who now began to frie in the flames of loue, all the companie béeing departed to their lodgings, entered into these tearmes and contrarieties.

Ah wretched wench Lucilla, how art thou perplexed? what a doubtfull fight doſt thou féele betwéene faith and fancie, hope and feare, conſcience and concupiſcence? O my Euphues, little doſt thou know the ſodaine ſorrow that I ſuſtaine for thy ſweéte ſake, whoſe wit hath bewitched me, whoſe rare qualities hath depriued me of minde old qualitie, whoſe courteous behauiour without curioſitie, whoſe comelie feature without fault, whoſe filed ſpéech without fraude, hath wrapped me in this miſfortune. And canſt thou Lucilla be ſo light of loue in forſaking Philautus to flie to Euphues? Canſt thou preferre a ſtraunger, before thy Countrie-man, a ſtarter before thy companion? Why, Euphues perhappes doeth deſire my loue, but Philautus hath deſerued it. Why, Euphues feature is worthie as good as I, but Philautus his faith is worthie a better. I, but the latter loue is more feruent: I, but the firſt ought to bée moſt faithfull. I, but Euphues hath greater perfection: I, but Philautus hath déeper affection.

Ah fond wench, doeſt thou thinke Euphues will déeme thée conſtant to him, when thou haſt bene vnconſtant to his friend? Wéeneſt thou that he will haue no miſtruſt of thy faithfulneſſe, when he hath had triall of thy ficklenes? Will he haue no doubt of thine honour, when thou thy ſelfe calleſt thine honeſtie in queſtion? Yes, yes, Lucilla, well doth he knowe that the glaſſe once crazed, will with the leaſt clap be cracked: that the cloth which ſtaineth with milke, will ſoone loſe his coulour with vineger, that the Eagles wing will waſt the feather, as well of the Phœnix, as of the Pheſant: that thée that hath béen faithleſſe to one, will neuer be faithfull to anie. But can Euphues conuince mée of fléeting, ſéeing for his ſake I brake my fidelitie? Can he condemne me of diſloialtie, whé he is the onelie cauſe of my diſliking? May he iuſtlie condemne me of trecherie, who hath his teſtimonie as trial of my good will? doth not he remember that the broken bone

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once set together, is stronger than euer it was: That the greatest blot is taken of with the pommice: That though the Spider poison the Flie, shée cannot infect the Bée: That although I haue bene light to Philautus, I may bée louelie to Euphues: It is not my desire, but his deserts that mooueth my minde to his choice: neither the want of the like good will in Philautus, but the lacke of the lyke good qualities that remoueth my fancie from the one to the other.

For as the Bée that gathereth Honie out of the wéede, when shée espieth the faire flower, flyeth to the swéetest: or as the kinde Spaniell though he hunt after Birds, yet forsakes them to retriue the Partridge: or as wée commonlie féede on béefe hungerlie at the first, yet séeing the Quaile more dainetie, chaunge our diet. So I, although I loued Philautus for his good properties, yet séeing Euphues to excell him, I ought by nature to like him better. By so much the more therefore my chaunge is to be excused, by how much the more my choice is excellent: and by so much the lesse I am to be condemned, by howe much the more Euphues is to be commended. Is not the Diamond of more value than the Rubie, because he is of more vertue. Is not the Emeraulde preferred before the Saphire for his wonderfull propertie? Is not Euphues more praise worthie than Philautus, béeing more wittie. But fie Lucilla, why doest thou flatter thy selfe in thine owne follie? Canst thou faine Euphues thy friend, whome by thine owne wordes thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest thou account thy selfe easie to be won? Diddest not thou condemne them of weakneste? What sounder argument can he haue against thée than thy owne aunswere? What better proofe than thine owne spéech? What greater triall than thine owne talke? If thou hast belied women, he will iudge thée vnkinde: If thou haue reuealed the troth, he must néedes thinke thée vnconstant:

if he perceiue thée to be wonne with a ſput, he will imagine that thou wilt be loſt with an apple, if hée finde thée wanton before thou be woed, he will geſſe thou wilt bée wauering when thou art wedded.

But ſuppoſe that Euphues loue thée, that Philautus leaue thée, will thy father (thinkeſt thou) giue thée libertie to liue after thine owne luſt? Will hée eſteeme him worthie to inherite his poſſeſſions, whome hée accounteth vnworthie to inioy thy perſon? Is it like that hée will match thée in marriage with a ſtraunger, with a Grecian, with a meane man? I, but what knoweth my Father whether he be wealthie, whether his reuenues be able to counteruaile my fathers lands, whether his birth bée noble, yea, or no? Can anie one make doubt of his gentle bloud, that ſeeth his gentle conditions? Can his honour be called in queſtion, whoſe honeſtie is ſo great? Is hée to be thought thriftleſſe, who in all qualities of the minde is pearleſſe? No, no, the trée is knowen by his fruit, the gold by his touch, the ſonne by the fire. And as the ſoft Ware receiueth whatſoeuer print be in the Seale, and sheweth no other impreſſion: ſo the tender babe being ſealed with his Fathers gifts, repreſenteth his Image moſt liuelie. But were I once certaine of Euphues his good will, I would not ſo ſuperſtitiouſlie account of my fathers il wil. Time hath weaned me from my mothers teate, and age ridde me from my fathers correction, when children are in their ſwathe clowtes, then are they ſubiect to the whip, and ought to be carefull of the rigour of their parents. As for me, ſeeing I am not fedde with their pap, I am not to be lead by their perſwaſions. Let my Father vſe what ſpeeches he liſt, I will followe mine owne luſt. Luſt Lucilla, what ſaiſt thou? No, no, mine owne loue I ſhould haue ſaid, for I am as farre from luſt, as I am from reaſon, and as nére to loue, as I am to follie. Then ſticke to thy determination, and ſhew thy ſelfe what loue can doe, what loue dares doe, what loue hath done. Albeit

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I can no waie quench the coales of deſire with forgetfulneſſe, yet will I rake them vp in the aſhes of modeſtie: Séeing I dare not diſcouer my loue for maidenlie ſhamefaſtneſſe, I will diſſemble it til time I haue opportunitie. And I hope ſo to behaue my ſelfe, as Euphues ſhal thinke me his owne, & Philautus perſwade himſelfe I am none but his. But I would to God Euphues would repaire hether, that the ſight of him might mittigate ſome part of my martirdome. She hauing thus diſcourſed with her ſelfe her own miſeries, caſt her ſelfe on the bed, and ther let her laie, and returne we to Euphues, who was ſo caught in the ginne of follie, that he neither could comfort himſelfe, nor durſt aſke counſaile of his friend, ſuſpecting ý which in déede was true, that Philautus was coniuall with him, and cokmate with Lucilla. Amidſt therefore theſe his extremities, betwéene hope and feare, he vttered theſe or the like ſpéeches.

What is he Euphues, that knowing thy wit and séeing thy follie, but will rather puniſh thy lewdneſſe, than pittie thy heauineſſe? Was there euer anie ſo fickle, ſo ſone to be allured, euer anie ſo faithleſſe, to deceiue his friend? euer anie ſo foliſh, to bath himſelfe in his owne miſfortune? Tho true it is that as the Sea crab ſwimmeth alwaies againſt the ſtreame: ſo wit alwaies ſtriueth againſt wiſdome: And as the Bée is oftentimes hurt with his owne Honie, ſo is wit not ſeldome plagued with his owne conceit.

O ye Gods, haue ye ordained for euerie maladie a medicine, for euerie ſore a ſalue, for euerie paine a plaiſter: leauing onelie loue remedileſſe? Did ye déeme no man ſo mad to be entangled with deſire, or thought ye them worthie to be tormented that were ſo miſlead? haue ye dealt more fauourably with brute beaſts, than with reaſonable creatures.

The filthie Sow when ſhe is ſick eateth the Sea crab and is immedialie recured: The Tortciſe hauing taſted

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the Viper ſucketh Origanum, and is quicklie reuiued: the Beare readie to pine licketh vp the Ants, and is recouered: the dogge hauing ſurfetted, to procure his vomit, eateth graſſe and findeth remedie: the Heart being pearced with the dart, runneth out of hand to the hearbe Dictanum, & is healed. And can men by no hearbe, by no art, by no waie procure a remedie for the impatient diſeaſe of loue? Ah well I perceiue that loue is not vnlike the fig trée, whoſe fruit is ſwéet, whoſe rote is more bitter than the clawe of a Bitter: or like the Apple in Perſia, whoſe bloſſome ſauoureth like Honie, whoſe bud is more ſower than Gall.

But O impietie, O broad blaſphemie againſt the heauens. Wilt thou be ſo impudent Euphues, to accuſe the Gods of iniquitie? No fond fole, no. Neither is it forbidden vs by the Gods to loue, by whoſe diuine prouidence wée are permitted to liue: neither doe wée want remedies to recure our maladies, but reaſon to vſe the meanes. But why goe I about to hinder the courſe of loue, with the diſcourſe of lawe? Haſt thou not read Euphues, that he that loppeth the Vine cauſeth it to ſpread fairer: that he ý ſtoppeth the ſtreame, cauſeth it to ſwell higher: that he that caſteth water in the fire at ý Smiths forge, maketh it to flame fiercer: Euen ſo he that ſéeketh by counſaile to moderate his ouer-laſhing affections, encreaſeth his owne miſfortune. Ah my Lucilla, woulde thou were either leſſe faire, or I more fortunate: either I wiſer, or thou milder: either I would I were out of this mad mode, either I woulde we were both of one minde. But how ſhould ſhe be perſwaded of my loialtie, that yet had neuer one ſimple proofe of my loue? Will ſhée not rather imagine me to be entangled with her beautie, than with her vertue. That my fancie béeing ſo lewdly chained at the firſt, will be lightlie chaunged at the laſt: that nothing violent can be permanent. Yes yes, ſhée muſt néedes coniecture ſo, although it bée nothing ſo: for by

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how much the more my affection commeth on the sodaine, by so much the lesse will she thinke it certaine. The ratling thunderbolt hath but his clap, the lightening but his flash and as they both come in a moment, so doe they both end in a minute.

I, but Euphues, hath shée not heard also that the drie touchwood is kindled with lime? that the greatest Mushrumpe groweth in one night? that the fire quicklie burneth the flaxe? that loue easilie entereth into the sharp wit without resistance, and is harboured there without repentaunce.

If therefore the Gods haue endued her with as much bountie as beautie, if shée haue no lesse wit than she hath comelinesse: certes shée will neither conceiue sinisterlie of my sodaine suite, neither bee coie to receiue mee into her seruice, neither suspect me of lightnesse in yeelding so lightlie, neither reiect me disdainfullie for louing so hastelie? Shall I not then hazard my life to obtaine my loue? and deceiue Philautus to receiue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no shew: As Philautus brought me for his shadowe the last supper, so will I vse him for my shadowe, till I haue gained his Saint. And canst thou wretch bee false to him that is faithfull to thée? Shall his curtesie be cause of thy cruelties? Wilt thou violate the league of faith, to inherit the land of follie? Shall affection be of more force than friendshippe, loue than lawe, lust than loialtie? Knowest thou not, that he that loseth his honestie hath nothing else to lose.

Tush the case is light, where reason taketh place: to loue and to liue well is not graunted to Iupiter. Who so is blinded with the caule of beautie, discerneth no colour of honestie? Did not Giges cut Candaules a coate by his owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slipperie prancke? If Philautus had loued Lucilla, he would neuer

haue suffered Euphues to haue seene her. Is it not the pray that entiseth the theefe to rifle? Is it not the pleasant bait that causeth the fleetest fish to bite? Is it not a bie worde amongst vs, that gold maketh an honest man an ill man? Did Philautus account Euphues so simple to decypher beutie, or so superstitious, not to desire it? Did he deeme him a saint in reiecting fancy, or a sot in not discerning? Thought he him a Stoike that he would not be moued, or a stocke that he could not?

Well, well, seeing the wound that bleedeth inwardlie is most daungerous, that the fire kept close burneth most furious, that the Quen dampned vp baketh soonest, that sores hauing no vent, fester secretly, it is high time to vnfolde my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftelie, he shall knowe that it must be a wilie Mouse that shall breede in the Cats eare: and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onelie with bloud, would I had sipped of that riuer in Caria, which turneth those that drinke of it to stones. If thine eares be anoynted with the Oyle of Syria, that bereaueth hearing, would mine eies had ben rubbed with the sirupe of the Cedar tree, which taketh awaie sight.

If Lucilla bee so proude to disdaine poore Euphues, would Euphues were so happie to denie Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my colde welcome foretelleth my colde suite. I, but her priuie glaunces signifie some good fortune. Fie fond foole Euphues, why goest thou about to alleadge those thinges to cut off thy hope, which she perhaps would neuer haue found, or to comfort my selfe with those reasons which shee neuer meaneth to propose. Tush it were no loue if it were certaine, and a small conquest it is to ouerthrowe those that neuer resisteth.

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In battailes there ought to be a doubtfull fight, and a deſperate ende, in pleading, a difficult enteraunce, and a defuſed determination, in loue, a life without hope, and a death without feare. Fire commeth out of the hardeſt Flint with the Stéele, Mile out of the drieſt Ieat by the fire, Loue out of the ſtonieſt heart by faith, by truſt, by time. Had Tarquinus vſed his loue with colours of countenance, Lucretia would either with ſome pittie haue anſwered his deſire, or with ſome perſwaſion haue ſtayed her death. It was the heate of his luſt that made her haſt to end her life, wherefore Loue in neither reſpect is to be condemned, but he of raſhneſſe to attempt a Ladie furiouſly, and ſhe of rigour to puniſh his folly in her own fleſh: a fact (in mine opinion) more worthie the name of crueltie than chaſtitie, and fitter for a monſter in the Deſarts, than a Matrone of Rome. Penelope no leſſe conſtaunt than ſhée, yet more wiſe, woulde be wearie to vnweaue that in the night, ſhée ſpunne in the daie, if Vlyſſes had not come home the ſoner. There is no woman Euphues, but ſhe will yéelde in time, be not therefore diſmaied either with high lokes or frowarde wordes.

Euphues hauing thus talked with himſelfe, Philautus entered the chamber, and finding him ſo worne and waſted with continuall mourning, neither ioying in his meat, nor reioycing in his friend, with watrie eies vttered this ſpéech.

FRiend and fellowe, as I am not ignorant of thy preſent weakneſſe, ſo I am not priuie to the cauſe: and although I ſuſpect manie thinges, yet can I aſſure my ſelfe of no one thing. Therefore my good Euphues, for theſe doubtes and dumpes of mine, either remoue the cauſe, or reueale it. Thou haſt hetherto found me a chéerfull companion in thy mirth, and nowe ſhalt thou finde me as carefull with thée in thy moane. If altogether

thou maiſt not be cured, yet maiſt thou be comforted. If there bee anie thing that either by my friendes may bee procured, or by my life attained, ỹ may either heale thee in part, or helpe thee in all, I protеſt to thee by the name of a friend, that it ſhal rather be gotten with the loſſe of my bodie, than loſt by getting a kingdome.

Thou haſt tried me, therefore truſt me: thou haſt truſted me in many things, therefore trie me in this one thing. I neuer yet failed, and now I will not faint. Bee bolde to ſpeake & bluſh not: thy ſore is not ſo angrie but I can ſalue it, thy wounde not ſo deepe but I can ſearch it, thy griefe not ſo ſore but I can eaſe it. If it bee ripe, it ſhall bee launced, if it bee broken, it ſhall bee tainted, be it neuer ſo deſperate, it ſhall be cured. Riſe therefore Euphues, and take heart at graſſe, younger thou ſhalt neuer bee: plucke vp thy ſtomacke, if loue haue ſtong thee, it ſhal not ſtiffle thee. Though thou be enamoured of ſome Ladie, thou ſhalt not be inchaunted. They that begin to pine of a conſumption, without delaie preſerue themſelues with cullиſſes: he that feeleth his ſtomacke inflamed with heat, coleth it eftſoones with conſerues: delaies breed daunger, nothing ſo perillous as procraſtination. Euphues hearing this comfort & friendlie counſaile, diſſembled his ſorrowing heart with a ſmiling face, anſwering him forthwith as followeth.

True it is Philautus, that hee which toucheth the Nettle tenderlie is ſoneſt ſtong: that the Flie which playeth in the fire is ſinged in the flame, that he that dallyeth with women is drawen to his woe. And as the Adamant draweth the heauie yron, the Harpe the fleete Dolphin: ſo beautie alloureth the chaſt minde to loue, and the wiſeſt wit to luſt: The example whereof I woulde it were no leſſe profitable, than the experience to mee is lyke to bee perillous. The Wine watered with Wine, is ſone withered: the bloſſome in the fatteſt grounde is quicklie blaſted: the Goate the fatter ſhee is, the leſſe fer-

fertile thée is: yea, man the more wittie he is, the lesse happie he is. So it is Philautus (for why should I conceale it from thée, of whome I am to take counsaile) that since my last and first béeing with thée at the house of Ferardo, I haue felt such a furious battaile in mine owne bodie, as if it be not spédelie repressed by pollicie, it will carrie my minde (the Graund Captaine in this fight) into endlesse captiuitie. Ah Liuia Liuia! Thy courtlie grace without coynesse, thy blazing beautie without blemmish, thy curteous demeanour without curiositie, thy swéete spéech sauoured with wit, thy comelie mirth tempered with modestie, thy chast lokes, yet louelie, thy sharpe taunts, yet pleasant: haue giuen me such a checke, that sure I am at the next view of thy vertues, I shall take thée mate, and taking it not of a pawne, but of a Prince, the losse is to be accounted the lesse. And though they bée commonlie in a great chollar that receiue the mate, yet would I willinglie take euerie minute ten mates, to enioy Liuia for my louing mate. Doubtlesse, if euer thée her selfe haue bene scorched with the flames of desire, she wil be readie to quench the coales with courtesie in another: if euer she haue bene attached of loue, she will rescue him that is drenched in desire: if euer she haue ben taken with the feauer of fancie, she will help his ague, who by a quotidian fit is conuerted to phrensie: neither can there bée vnder so delicate a hiew lodged deceit, neither in so beautifull a molde, a malitious minde. True it is, that the disposition of the minde followeth the composition of the bodie: how then can she be in minde anie waie imperfect, who in bodie is perfect euerie waie: I know my successe will be good, but I knowe not how to haue accesse to my Goddesse: neither doe I want courage to discouer my loue to my friend, but some colour to cloake my comming to the house of Ferardo: for if they be in Naples as iealous as they be in the other partes of Italie, then it behoueth mée to walke circumspectlie, and to forge some cause for

mine often comming. If therefore Philautus, thou canst set but this feather to mine arrowe, thou shalt see me shoot so neere, that thou wilt account me for a cunning archer. And verilie if I had not loued thee well, I would haue swallowed mine owne sorrow in silence, knowing that in Loue nothing is so daungerous, as to participate the meanes thereof to another, and that two may keepe counsaile if one bee awaie. I am therefore inforced perforce, to challenge that curtesie at thy hands, which earst thou didst promise with thy heart: the performance whereof, shall binde me to Philautus, and proue thee faithfull to Euphues. Now if thy cunning bee answerable to my good will, practise some pleasaunt conceit vppon thy poore patient, one dram of Ouids Art, some of Tibullis drugges, one of Propertius pilles, which maye cause mee either to purge my new disease, or recouer my hoped desire. But I feare mee where so straunge a sickneste is to be recured of so vnskilfull a Phisition, that either thou wilt bee too bolde to practise, or my bodie too weake to purge. But seeing a desperate disease is to bee committed to a desperate Doctor, I will followe thy counsaile, and become thy cure, desiring thee to bee as wise in ministring thy Physicke, as I haue bene willing to put my life into thy handes.

Philautus thinking all to be gold that glistered, and all to be Gospell that Euphues vttered, answered his forged glose, with this friendlie close.

In that thou hast made me priuie to thy purpose, I will not conceale my practise: in that thou craueste my aide, assure thy selfe, I will be the finger next thy thombe: insomuch as thou shalt neuer repent thee of the one or the other, for perswade thy selfe, that thou shalt finde Philautus during life redie to comfort thee in thy misfortunes, and succour thee in thy necessitie. Concerning Liuia, though shee bee faire, yet is she not so amiable as my Lucilla, whose seruaunt I haue bene the tearme of three yeares:

yeares:but leaſt compariſons ſhould ſæme odious,chieflie where both the parties be without compariſon, I will omit that, and ſæing that we had both rather bée talking with them,than tatling of them,we will immediatlie goe to them. And trulie Euphues,I am not a little glad, that I ſhall haue thée not onelie a comfort in my life, but alſo a companion in my loue: as thou haſt bene wiſe in thy choice,ſo I hope thou wilt be fortunate in thy chaunce. Liuia is a wench of more wit than beautie, Lucilla of more beautie than wit, both of more honeſtie than honour,and yet both of ſuch honour,as in all Naples there is not one in birth to be compared with anie of them: how much therefore haue we to reioyce in our choice. Touching our acceſſe,be thou ſecure, I ſhall flap Ferardo in the mouth with ſome conceit, and fill his olde head ſo full of new fables, that thou ſhalt rather bée earneſtlie intreated to repaire to his houſe, than euill intreated to leaue it. As olde men are verie ſuſpitious to miſtruſt euerie thing,ſo are they verie credulous to beléeue anie thing,the blinde man doth eate manie a flie: yea,but ſaid Euphues, take héede my Philautus that thou thy ſelfe ſwallowe not a Gudgen, which word Philautus did not marke, vntill he had almoſt digeſted it. But ſaid Euphues,let vs go deuoutlie to the ſhrine of our Saintes, there to offer our deuotion: for my bookes teach me, that ſuch a wounde muſt be healed where it was firſt hurt, and for this diſeaſe we will vſe a common remedie,but yet comfortable. The eie that blinded thée,ſhall make thée ſæe,the Scorpion that ſtung thée ſhall heale thée,a ſharpe ſore hath a ſhort cure,let vs goe: to the which Euphues conſented willinglie,ſmiling to himſelfe,to ſæe how he had brought Philautus into a fooles Paradiſe.

Héere you may ſæe Gentlemen,the falſehood in fellowſhippe, the fraude in friendſhippe, the painted ſheath with the leaden Dagger, the faire wordes that make fooles faine: but I will not trouble you with ſuperfluous

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addition, vnto whom I feare me I haue ben tedious with the bare discourse of this rude history.

Philautus and Euphues repaired to the house of Ferardo, where they found Mistres Lucilla and Liuia, accompanied with other Gentlewomen, neither beeing idle, nor well employed, but playing at Cardes. But when Lucilla beheld Euphues, shee coulde scarcelie containe her selfe from embracing him, had not womanlie shamefastnesse, and Philautus his presence, staied her wisdome.

Euphues on the other side was fallen into such a Traunce, that he had not the power either to succour himselfe, or salute the Gentlewomen. At the last Lucilla beganne as one that best might bee bolde, on this manner.

Gentlemen, although your long absence gaue me occasion to thinke you disliked your last entertainment, yet your comming at the last, hath cut off my former suspition: and by so much the more you are welcome, by how much the more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as women are wont for things that like them) to haue an end thereof. Vnto whom Philautus replyed as followeth.

Mistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for heere so earnestlie of anie as of himselfe, whether it might bee to renue his talke, or recant his sayings, I cannot tell. Euphues taking the tale out of Philautus mouth, answered. Mistres Lucilla, to recant verities were heresie, and to renue the praises of women flatterie: the onelie cause I wished my selfe heere, was to giue thankes for so good entertainment, the which I could no waies deserue, and to breede a greater acquain-

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tance if it might bee to make amendes: Lucilla inflamed with his presence, saide: Naie Euphues you shall not escape so, for if my curtesie, as you saie, were the cause of your comming, let it also be the occasion of the ending your former discourse, otherwise I shall think your prowesse naked, and you shall finde my reward nothing. Euphues now as willing to obey, as she to commaund, addressed himselfe to a farther conclusion, who seeing all the Gentlewomen readie to giue him the hearing, proceeded as followeth.

I haue not yet forgotten that my last talke with these Gentlewomen tended to their praises, and therefore the ende must tie vp the full prowse: otherwise I should set downe Venus shadowe without the liuelie substance.

As there is no one thing which can bee reckoned, either concerning loue or loialtie, where women doe not excell men, yet in fervencie aboue all others, they so farre exceede, that men are liker to mutuatle at them, than to imitate them, and readier to laugh at their vertues, than emulate them. For, as they be hard to be wonne, without triall of great faith: so are they hard to bee lost, without great cause of ficklenesse. It is long before the colde water feeth, yet being once hotte, it is long before it bee cooled: it is long before Salt come to his saltenesse, but being one seasoned, it neuer loseth his sauour.

I, for mine owne parte am brought into a Paradise, by the onelie imagination of womens vertues: and were I perswaded, that all the diuells in Hell were women, I would neuer liue deuourlie to inherit heauen: or that they were all Saintes in heauen, I would liue more strictlie, for feare of Hell. What coulde Adam haue done in his Paradise before his fall, without a woman: or how could he haue rise againe after his fall, without a woman? Artificers are wont in their last workes to excell themselues,

yea God when he had made all things, at the laſt made man as moſt perfect, thinking nothing could be framed more excellent, yet after him he created a woman, the expreſſe Image of Eeternitie, the liuelie picture of Nature, the onelie Steele glaſſe for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautifull, than men? Are not men ſo bewitched with their qualities, that they become mad for loue, and women ſo wiſe that they doe deteſt luſt.

I am entered into ſo large a field, that I ſhall ſoner want time than proſe, and ſo cloie you with varietie of phraſes, that I feare me I am like to infect women with pride, which yet they haue not, and men with ſpite, which yet I would not. For as the horſe if he knew his owne ſtrength, were no waies to be brideled, or the Unicorne his owne vertue, were neuer to be caught: ſo women if they knew what excellencie were in them, I feare me men ſhould neuer winne them to their willes, or weane them from their minde.

Lucilla beganne to ſmile, ſaying: in faith Euphues, I would haue you ſtaie there, for as the Sunne, when his is at the higheſt, beginneth to goe downe: ſo when the praiſes of women are at the beſt, if you leaue not, they will begin to faile. But Euphues (beeing rapt with the ſight of his Saint) aunſwered, no, no, Lucilla. But whileſt he was yet ſpeaking, Ferardo entered, whome they all dutifullie welcommed home, who rounding Philautus in the eare, deſired him to accompanie him immediatlie without farther pawſing, proteſting it ſhoulde bee as well for his preferment, as for his owne profite. Philautus conſenting, Ferardo ſaide vnto his Daughter.

Lucilla, the vrgent affaires I haue in hande, will ſcarce ſuffer me to tarrie with you one houre, yet my returne I hope will be ſo ſhort, that my abſence ſhall not

bzéde thy ſozrowe: in the meane ſeaſon I commit all things into thy cuſtodie, wiſhing thee to vſe thy accuſtomable curteſie. And ſeeing I muſt take Philautus with me, I will be ſo bold to craue you Gentleman (his friend) to ſupplie his roome, deſiring you to take this haſtie warning foz a hearties welcome, and ſo to ſpend this time of mine abſence in honeſt mirth. And thus I leaue you.

Philautus knewe well the cauſe of his ſodaine departure, which was to redeeme certaine Landes that were mozgaged in his Fathers time, to the vſe of Ferardo, who on that condition, had befoze time pzomiſed him his Daughter in marriage. But returne we to Euphues.

Euphues was ſurpzized with ſuch incredible ioye at this ſtraunge euent, that he had almoſt ſounded, foz ſeeing his coztuall to be departed, and Ferardo to giue him ſo friendlie entertainment, doubted not in time to get the good will of Lucilla. Whom finding in place conuenient without companie, with a bolde courage and comlie geſture, he began to aſſaie her in this ſozt.

Gentlewoman, my acquaintance being ſo little, I am afraide my credit will be leſſe, foz that they commonlie are ſoneſt beleeued that are beſt beloued, and they lyked beſt, whome wee haue knowen longeſt, neuertheleſſe the noble minde ſuſpecteth no guile without cauſe, neither condemneth anie without pzoofe: hauing therefoze notice of your heroicall heart, I am the better perſwaded of my good happe. So it is Lucilla, that comming to Naples but to fetch fire, as the by wozde is, not to make my place of abode, I haue found ſuch flames that I can neither quench them with the water of free will, neither cole them with wiſedome. Foz as the Hop, the pole being neuer ſo high, groweth to the end, oz as the dzie Beech kindled at the root, neuer leaueth vntill it come to the top:

or as one droppe of poison dispearseth it selfe into euerie veine, so affection hauing caught holde of my heart, and the sparkles of loue kindled my Liuer, will sodainlie though secretlie, flame vppe into my head, and spread it selfe into euerie sinnelue. It is your beautie (pardon my plainenesse) Ladie, that hath taken euerie parte of me prisoner, and brought me vnto this deepe distresse: but seeing women when one praiseth them for their seuerall, deeme that he flattereth them to obtaine his desire, I am here present to yeelde my selfe to such triall as your curtesie in this behalfe shall require. Wherefore will you commaund the obiect this to such as serue you, and shee wil to winne your good will, that hot loue is soone colde: that the Bauin though it burne bright, is but a blaze: that scalding water if it stand a while, turneth almost to Ice: that Pepper, though it bee hotte in the mouth, is cold in the mawe: that the faith of men, though it frie in their words, it freseth in their workes: which things (Lucilla) albeit they be sufficient to reproue the lightnesse of some one, yet can they not conuince euerie one of lewdnesse: neither ought the constancie of all, to be brought in question through the subtiltie of a fewe. For although the Wasp entereth almost into euerie woode, yet he eateth not the Cedar tree. Though the stone Cylindrus at euerie Thunder clappe, roule from the hill, yet the pure sleeke stone mounteth at the noise: though the rust fret the hardest Steele, yet doeth it not eate into the Emeraulde: though Polypus chaunge his hiew, yet the Salamander keepeth his colour: though Proteus transforme himselfe into euerie shape, yet Pigmalion retaineth his olde forme: though Aeneas were too fickle to Dido, yet Troylus was too faithfull to Cressida: though others seeme counterfaite in their deedes, yet Lucilla perswade your selfe, that Euphues will bee alwaies currant in his dealinges. But as the true golde is tried by the touch, and the pure Flint by the stroke of the yron: so

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the loiall heart of the faithfull louer, is knowen by the triall of his Ladie: of the which triall (Lucilla) if you shall account Euphues worthie, assure your selfe he will be as readie to offer himselfe a Sacrifice for your sweete sake, as your selfe shall bee willing to imploie him in your seruice. Neither doth he desire to be trusted anie waie, vntil he shall be tried euerie waie: neither doth he craue credit at the first, but a good countenance, till time his desire shal bee made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldned by your exceeding curtesie: I haue vnfolded mine entire loue, desiring you, hauing so good leasure, to giue so friendlie an answere, as I may receiue comfort, and you commendation.

Lucilla although she were contented to heare this desired discourse, yet dyd shee seeme to bee somewhat displeased. And trulie I know not whether it be peculiar to that sexe to dissemble with those whome they most desire, or whether by craft they haue learned outwardlie to loath that, which inwardlie they most loue: yet wiselie did shee cast this in her head, that if she shoulde yeeld at the first assault, he would thinke her a light huswife: if she should reiect him scornefullie, a verie haggard: minding therefore that he should neither take holde of her promise, neyther vnkindnesse of her precisenesse, shee fedde him indifferentlie, with hope and dispaire, reason and affection, life and death. Yet in the end arguing wittilie vppon certaine questions, they fell to such agreement, as perse Philautus would not haue agreed vnto if he had bene present, yet alwaies keeping her bodie vndefiled. And thus she replied.

GEntleman, as you may suspect me of idlenesse in giuing eare to your talke, so may you conuince mee of lightnesse in answering such toies: certes as you haue made mine eares glowe at the rehearsall of your loue, so

haue you galled my heart with the remembrance of your follie. Though you came to Naples as a straunger, yet were you welcome to my fathers house as a friend: And can you then so much transgresse the bondes of honour (I will not say of honestie) as to solicite a suite more sharpe to me than death? I haue hetherto God be thanked liued without suspition of lewdnesse, and shall I now incurre the daunger of sensuall libertie? What hope can you haue to obtaine my loue, seeing yet I coulde neuer affoord you a good looke? Doe you therefore thinke me easilie entised to the bent of you bowe, because I was easilie entreated to listen to your late discourse? Or seeing me (as finelie you glose) to excell all other in beautie, did yee deeme that I would exceede all other in beastlinesse? But yet I am not angrie Euphues, but in an agonie: For who is she that will fret or fume with one that loueth her, if this loue to delude me, be not dissembled. It is that which causeth me most to feare, not that my beautie is vnknowen to my selfe, but that commonlie we poore wenches are deluded through light beleefe, and ye men are naturallie enclined craftelie to lead your life. When the Fore preacheth, the Geese perish. The Crocodile shroudeth greatest treason vnder most pittifull teares: in a kissing mouth there lieth a gauling minde. You haue made so large proffer of your seruice, and so faire promises of fidelitie, that were I not ouer charie of mine honestie, you would inuegle me to shake handes with chastitie. But certes I will either lead a virgins life in earth, (though I leade Apes in hell) or else follow thee rather than thy giftes: yet am I neither so precise to refuse thy proffer, neither so peeuish to disdaine thy good will: so excellent allwaies are the giftes which are made acceptable by the vertue of the giuer. I did at the first enterance discerne thy loue, but yet dissemble it. Thy wanton glaunces, thy scalding sighs, thy louing signes, caused me to blush for shame, and to looke wanne for feare, least they should

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be perceiued of anie. These subtill shiftes, these painted practises (if I were to be wonne) would sone weane mée from the teate of Vesta, to the toies of Venus. Besides this, thy comlie grace, thy rare qualities, thy exquisite perfection, were able to moue a mind halfe mortified to transgresse the bonds of maidenlie modestie. But God shéelds Lucilla, that thou shouldest be so careleſſe of thine honour, as to commit the state thereof to a straunger. Learne thou by me Euphues, to despise those things that be amiable, to forgoe delightfull practises, beléeue me it is pietie to abstaine from pleasure.

Thou art not the first that hath solicited this suite, but the first that goeth about to seduce me, neither discernest thou more than other, but darest more than anie, neither hast thou more arte to discouer thy meaning, but more heart to open thy minde. But thou preferrest mée before thy lands, thy liuings, thy life: thou offerest thy selfe a sacrifice for my securitie, thou proferest me the whole & onelie soueraignte of thy seruice: Trulie I were verie cruel and hard hearted if I should not loue thée: hard hearted albeit I am not, but truly loue thée I cannot, whom I doubt to be my louer.

Moreouer, I haue not bene vsed to the Court of Cupide, wherein there be more slights than there be Hares in Athon, than Bées in Hybla, than stars in heauen. Besides this, the common people heere in Naples, are not onelie both verie suspitious of other mens matters and manners, but also verie iealous ouer other mens children and maidens, either therefore dissemble thy fancie, or desist frō thy follie.

But why shouldest thou desist from the one, séeing thou canst cunninglie dissemble the other. My Father is now gone to Venice, and as I am vncertaine of his retourne, so am I not priuie to the cause of his trauaile: But yet hee is so from hence, that hee seeth me in his absence. Knowest thou not Euphues, that kings haue long armes

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and Rulers large reaches? neither let this comfort thée, that at his departure he deputed thée in Philautus place. Although my face cause him to mistrust my loialtie, yet my faith enforceth him to giue me this libertie: though he be suspitious of my faire hiew, yet is he secure of my firme honestie.

But alasse Euphues, what truth can there be found in a trauailer? what trust in a straunger? whose wordes and bodies both watch but for a winde, whose féete are euer fléeting, whose faith plighted on the shoare is tourned to periurie, when they hoist Saile. Who more traiterous to Phillis than Demophoon? yet he a trauailer. Who more periured to Dido than Aeneas? and he a strauniger: both these Quéenes, both they Caitiffes. Who more false to Ariadne than Theseues? yet he a sailer. Who more fickle to Medea than Iason? yet he a starter: both these daughters to great Princes, both they vnfaithfull of their promises. Is it then likelie that Euphues will be faithfull to Lucilla, béeing in Naples but a sojourner? I haue not yet forgotten the inuective, (I cannot otherwise tearme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadlie hooke, and a sweete poison in a painted pot. Canst thou then be so vnwise to swallow the baite which will bréed thy bane? To swill the drinke that will expire thy date? To desire the wight that will worke thy death? But it may be that with the Scorpion thou canst féede on the earth, or with the Quaile and Robucke, be fat with poison: or with beautie liue in all braverie. I feare me thou hast the stone Continens about thée, which is named of the contrarie, that though thou pretend faith in thy wordes, thou deuisest fraud in thy heart: and though thou séeme to preferre loue, thou art inflamed with lust. And what for that? Though thou haue eaten the sédes of Racket which bréede incontinencie, yet haue I chewed the leafe Cresse, which maintaineth honestie.

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Though thou beare in thy bosome the heard Araxa, most noisome to virginitie, yet haue I the stone that groweth in the mount Tmolus, the vpholder of chastitie. You may Gentlemen account me for a colde Prophet, thus hastelie to deuine of your disposition: pardon mee Euphues, if in loue I cast beyond the Mone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire, yet the scorching of others in the flames of fancie, warneth me to beware: Though as yet I neuer tried anie faithlesse, whereby I should be fearefull, yet haue I read of manie that haue bene periured, which causeth mee to bee carefull: though I am able to conuince none by proofe, yet am I enforced to suspect one vpon probabilities. Alasse, we sillie soules which haue neither wit to decypher the wiles of men, nor wisdome to dissemble our affection, neither craft to traine in young louers, neither courage to withstand their encounters, neither discretion to discerne their doubling, neither hard heartes to reiect their complaints: we I saie, are sone entised, being by nature simple, & easilie intangled, being apt to receiue the impression of loue.

But alasse it is both common and lamentable, to beholde simplicitie intrapped in subtiltie, and those that haue most might to be infected with most mallice. The Spider weaueth the fine web to hang the Flie, the wolfe weareth a faire face to deuour the lambe, the Merlin striketh at the Partridge, the Eagle often snappeth at the Flie: men are alwaies laying baites for women, which are the weaker vessells: but as yet I could neuer heare man by such snares to intrap man: For true it is that men themselues haue by vse obserued, that it must be a hard winter when one Wolfe eateth another.

I haue read, that the Bull bëing tied to the Figge trëe, loseth his strength, that the whole heard of Dëere stand at the gaze if they smell a swëete Apple: that the

Dolphin by the ſounde of Muſicke is brought to the ſhoare. And then no meruaile it is, that if the fierce Bull bée tamed with the Figge trée, if that women being as weake as Sheepe, bée ouercome with a Figge: if the wilde Dœre be caught with an Apple, that the tame Damoſell is wonne with a bloſſome: if the fléete Dolphin bée allured with harmonie, that women bée entangled with the melodie of mens ſpéech, faire promiſes, and ſolempne proteſtations. But follie it were for mée to marke their miſchiefs, ſith I am neither able, neither they willing to amend their manners: it becommeth me rather to ſhew what our ſexe ſhould doe, than to open what yours doth.

And ſéeing I cannot by reaſon reſtraine your importunate ſute, I will by rigour done on my ſelfe cauſe you to refraine the meanes. I would to God Ferardo were in this point like to Lyſander, which would not ſuffer his Daughters to weare gorgeous apparell, ſaying it would rather make them common than comlie. I would it were in Naples a Lawe, which was a cuſtome in Aegypt, that women ſhould alwaies goe bare foote, to the intent they might kéepe themſelues alwaies at home, that they ſhould bée euer like to the Snaile, which hath euer his houſe on his head. I meane ſo to mortifie my ſelfe, that in ſtéede of Silkes, I will weare Sackcloth: for Owches and Bracelets, Léere & Caddis: for the Lute, vſe the Diſtaffe: for the Pen, the Néedle: for Louers Sonets, Dauids Pſalmes.

But yet I am not ſo ſenceleſſe, altogether to reiect your ſeruice: which if I were certainlie aſſured to procéede of a ſimple minde, it ſhoulde not receiue ſo ſimple a reward. And what greater triall ſhall I haue of thy ſimplicitie and truth, than thine owne requeſt, which deſireth a triall. I, but in the coldeſt Flint there is hot fire, the Bée that hath Honie in her mouth, hath a ſting in her taile: the Trée that beareth the ſwéeteſt fruite, hath a

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ſower ſappe: yea, the woꝛdes of men, though thy ſéeme ſmoth as Dile, yet their harts are as croked as the ſtalke of Iuie, I would not Euphues that thou ſhouldeſt condemne me of rigour, in that I ſéeke to allwage thy follie by reaſon: but take this by the waie, that although as yet I am diſpoſed to like of none, yet whenſoeuer I ſhall loue anie, I wil not foꝛget thée: in the meane ſeaſon account me thy friend, foꝛ thy foe I will neuer be.

Euphues was broughtinto a great quandarie, and as it were a colde ſhéeuering, to heare this new kind of kindneſſe: ſuch ſweet meat, ſuch ſowre ſauce, ſuch faire woꝛds, ſuch faint pꝛomiſes: ſuch hot loue, ſuch colde deſire: ſuch certaine hope, ſuch ſodaine change: and ſtood like one that had loked on Meduſaes head, and ſo had bene turned into a ſtone.

Lucilla ſéeing him in this pittifull plight, and fearing hée woulde take ſtande if the Lure were not caſt out, toke him by the hande, and wꝛinging him ſoftlie, with a ſmiling countenaunce beganne thus to comfoꝛt him.

Wée thinkes Euphues chaunging ſo your coulour vpon the ſodaine, you will ſone chaunge your coppie: is your minde on your meate? a pennie foꝛ your thought.

Miſtres (quoth hée) if you woulde buye all my thoughts at that pꝛice, I ſhould neuer be wearie of thinking, but ſéeing it is ſo deare, reade it and take it foꝛ nothing.

It ſéemes to me (ſaid ſhe) that you are in ſome bꝛowne ſtudie what coulours you might beſt weare foꝛ your Ladie.

In déede Lucilla you leuell ſhꝛewdlie at my thought, by the aime of your owne imagination, foꝛ you haue giuen vnto mée a true louers knot wꝛought of chaungeable Silke, and you déeme that I am deuiſing how I might haue my coulours chaungeable alſo, that they might agrée: But let this with ſuch toies and deuiſes paſſe, if it

please you to command me anie seruice, I am heere ready to attend your pleasure. No seruice Euphues, but that you keepe silence vntill I haue vttered my minde: and secrecie when I haue vnfolded my meaning.

If I should offend in the one I were too bold, if in the other too beastlie.

Well then Euphues (sayde shee) so it is, that for the hope that I conceiue of thy loialtie, and the happie successe that is lyke to ensue of this our loue, I am content to yeelde thee the place in my heart which thou deseruest and deseruest aboue all other, which consent in mee if it may anie waies breede thy contentation, sure I am that it will euerie waie worke my comfort. But as either thou tenderest mine honour or thine owne safetie, vse such secrecie in this matter, that my Father haue no inkling heereof before I haue framed his mind fit for our purpose. And though women haue small force to ouercome men by reason, yet haue they good fortune to vndermine them by pollicie. The soft droppes of raine pearce the hard Marble, many strokes ouerthrow the tallest Oake, a sillie woman in time may make such a breach into a mans hart, as her teares may enter without resistaunce: then doubt not but I will so vndermine mine olde Father, as quicklie I will inioy my new friend. Tush Philautus was liked for fashion safe, but neuer loued for fancie sake: and this I vow by the faith of a virgin, & by the loue I beare thee (for greater bands to confirme my vowe I haue not) that my father shal sooner martir me in the fire, than marrie me to Philautus.

No, no, Euphues, thou onelie hast wonne me by loue, and shalt only weare me by law, I force not Philautus his furie, so I may haue Euphues his friendship. Neither wil I prefer his possessions before thy person, neither esteeme better of his lands than of thy loue. Ferardo shall sooner disherit me of my patrimonie, than dishonor me in breaking my promise.

It is not his great Manors, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thée my hand in pawne, and my heart for euer to be thy Lucilla. Vnto whom Euphues answered in this manner.

If my tongue were able to vtter the ioyes that my heart hath conceiued, I feare me though I be well beloued, yet I should hardlie be beléeued. Ah my Lucilla, how much am I bound to thée which preferrest mine vnworthynesse, before thy Fathers wrath: my happinesse, before thine owne misfortune: my loue, before thine own life? How might I excell thée in curtesie, whome no mortall creature can exceede in constancie? I finde it nowe for a setled truth, which earst I accounted for a vaine talke, that the purple die will neuer staine, that the pure Ciuet will neuer lose his sauour, that the greene Lawrell will neuer chaunge his coulour, that beautie can neuer bée blotted with discurtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Commaund Euphues to runne, to ride, to vndertake anie exploit be it neuer so daungerous, to hazard himselfe in anie enterprise, be it neuer so desperate. As they were thus pleasantlie conferring the one with the other, Liuia (whome Euphues made his stale) entered into the Parlour, vnto whom Lucilla spake in these tearmes.

Doest thou not laugh Liuia, to sée my Ghostlie Father kéepe me héere so long at shrift? Trulie (answered Liuia) me thinkes that you smile at some pleasaunt shift, either hée is slowe in enquiring of your faultes, or you slacke in answering his questions: and thus being supper time, they all sate downe, Lucilla well pleased, no man better content than Euphues, who after his repast, hauing no opportunitie to confer with his louer, had smal lust to continue with the Gentlewomen anie longer, séeing therefore he coulde frame no meanes to worke his

delight, he coined an excuse to hasten his departure, promising the next morning to trouble them againe, as a guest more bolde than welcome, although in deede he thought himselfe to be better welcome, in saying that hée would come.

But as Ferardo went in post, so he returned in hast, having concluded with Philautus, that the marriage should immediatlie be consummated, which wrought such a content in Philautus, that he was almost in an extasie, thorough the extremitie of his passions: such is the fulnesse & force of pleasure, that there is nothing so daungerous as the fruition, yet knowing that delaies bring daungers, although he nothing doubted of Lucilla, whom he loued, yet feared he the ficklenesse of olde men, which is alwayes to be mistrusted.

Hée vrged therefore Ferardo to breake with his Daughter, who béeing willing to haue the match made, was content incontinentlie to procure the meanes: finding therefore his Daughter at leasure, and having knowledge of her former Loue, spake to her as followeth.

Déere Daughter, as thou hast long time liued a maiden, so now thou must learne to bée a Mother, and as I haue béene carefull to bring thée vp a Virginne, so am I nowe desirous to make thée a Wife. Neither ought I in this matter to vse anie perswasions, for that Maidens commonlie nowe a dayes are no sooner borne, but they beginne to bride it, neither to offer anie greate portions, for that thou knowest thou shalt inherite all my possessions. Mine onelie care hath bene hetherto, to match thée with such a one, as shoulde be of good wealth able to maintaine thée: of great Worshippe, able to compare with thée in birth: of honest conditions, to deserue thy loue, and an Italian borne, to enioye my landes. At the last, I haue found one answerable to my desire, a Gentleman of greate reuenues, of a noble progenie, of

honest

honeſt behauiour, of comlie perſonage, borne and brought vp in Naples, Philautus (thy friend as I geſſe) thy huſband Lucilla, if thou like it: neither canſt thou diſlike him, who wanteth nothing that ſhould cauſe thy liking, neither hath anie thing that ſhould breede thy loathing.

And ſurelie I reioyce the more, that thou ſhalt be linked to him in marriage, whom thou haſt loued as I heare beeing a maiden, neither can there anie iarres kindle betweene them, where the mindes be ſo vnited, neither anie iealouſie ariſe, wher loue hath ſo long bene ſetled. Therefore Lucilla, to the ende the deſire of either of you may nowe bee accompliſhed to the delight of you both, I am heere come to finiſh the contract by giuing handes, which you haue alreadie begunne betweene your ſelues in ioyning of hearts, that as God doth witneſſe the one by your conſciences, ſo the worlde maye teſtifie the other by your conuerſations. And therefore Lucilla, make ſuch aunſwere to my requeſt, as may like mee and ſatiſfie thy friend.

Lucilla abaſhed with this ſodaine ſpeech of her Father, yet boldned by the loue of her friend, with a comlie baſhfulneſſe, anſwered him in this manner.

Reuerend Sir, the ſweetneſſe that I haue found in the vndefiled ſtate of Virginitie, cauſeth me to loathe the ſower ſawce which is mixed with Matrimonie, and the quiet life which I haue tried beeing a Maiden, maketh mee to ſhunne the cares that are alwaies incident to a Mother, neyther am I ſo wedded to the worlde, that I ſhould be moued with great poſſeſſions, neither ſo beſwitched with wantonneſſe, that I ſhoulde bee entiſed with anie mannes proportion, neither if I were ſo diſpoſed, woulde I be ſo proude, to deſire one of noble Progenie, or ſo preciſe, to chooſe one onelie in mine owne Countrie: for that commonlie theſe thinges happen alwayes to the contrarie. Doe wee not ſee the noble to match with the baſe, the rich with the poore, the Italian oftentimes

sentimes with the Portingale? As Loue knoweth no lawes, so it regardeth no conditions: as the louer maketh no pause where he liketh, so hée maketh no conscience of these idle ceremonies. In that Philautus is the man that threateneth such kindnesse at my handes, and such curtesie at yours, that hée should account me his wife before he woe me, certaine he is like to make his reckoning twice, because he reckoneth without his Hostesse. And in this Philautus woulde either shew himselfe of greate wisedome to perswade, or me of great lightnesse to bée allured: although the Load-stone drawe yron, yet it cannot moue golde: though the Iet gather vp the strawe, yet can it not take vp the pure steele. Although Philautus thinke himselfe of vertue sufficient to winne his louer, yet shall he not obtaine Lucilla. I cannot but smile to heare that a marriage shoulde be solemnized, where neuer was anie mention of alluring, and that the woing should be a daie after the wedding.

Certes if when I loked merilie on Philautus, he dée-med it in the waie of marriage, or if séeing me disposed to iest, he toke me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me thinks it is good reason, that I should be at mine owne brideall, and not giuen in the Church before I knowe the Bridegroome. Therefore déere Father, in mine opinion, as there can be no bargaine, where both be not agréed, neither anie Indentures sealed, where the one will not consent: so can there be no contract, where both bée not content: no banes asked lawfullie, where one of the parties forbiddeth them: no marriage made, where no match was meant. But I will hereafter frame my selfe to be coie, séeing I am claimed for a wife, because I haue béene curteous: and giue my selfe to melancholie, séeing I am accounted wonne, in that I haue bene merrie. And if euerie Gentleman be made of the mettall that Philautus is, then I feare I shall be challenged of as many as I haue

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vled to companie with, and be a common wife to all those that haue commonlie resorted hether.

My dutie therefore euer reserued, I heere on my knées forsweare Philautus for my Husband, although I accept him for my friend, and seeing I shall hardlie bée induced euer to match with anie, I beseech you, if by your fatherlie loue I shall bée compelled, that I maye match with such a one, as both I may loue, and you may like.

Ferardo beeing a graue and wise Gentleman, although he were throughlie angrie, yet he dissembled his furie, to the ende that hée might by crafte discouer her fancie, and whispering Philautus in his eare (who stoode as though hée had a flea in his eare,) desired him to keepe silence, vntill he had vndermined her by subtiltie, which Philautus hauing graunted, Ferardo began to sift his Daughter with this deuice.

Lucilla, thy colour sheweth thée to be in a great cholar, and thy hot words bewraie thy heauie wrath: but be patient, seeing all my talke was onelie to trie thée, I am neither so vnnaturall to wrest thée against thine owne will, neither so malitious to wedde thée to anie against thine owne liking: for well I knowe what iarres, what ielousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, than by the consent of the parties: neither doe I like thée the lesse, in that thou lykest Philautus so little, neither can Philautus loue thée the worse, in that thou louest thy selfe so well, wishing thée rather to stande to thy chaunce, than to the choice of anie other. But this grieueth mée most, that thou art almost vowed to the vaine order of the vestall Virgins, despising, or at the least not desiring, the sacred bondes of Iuno her bedde. If thy Mother had bene of that minde when she was a maiden, thou haddest not nowe bene borne to be of this minde, to be a Virgin. Waie with thy selfe, what slender profit they bring

to the Common wealth, what slight pleasure to themselues, what great griefe to their parents, which ioy most in their off-spring, and desire most to inioye the noble and blessed name of Graund-father. Thou knowest that the tallest Ash is cut downe for Fuell, for it beareth no good fruite, that the Cowe that giues no milke, is brought to the slaughter: that the Drone that gathereth no Honie is contemned: that the woman that maketh her selfe barren by not marrying, is accounted among the Grecian Ladies worse than a carrion, as Homere reporteth.

Therefore Lucilla, if thou haue anie care to be a comfort to my hoarie haires, or a commoditie to the Common weale, frame thy selfe to that Honourable estate of Matrimonie, which was sanctified in Paradise, allowed of the Patriarches, hallowed of the olde Prophets, and commended of all persons. If thou like anie, bee not ashamed to tell it me, which onelie am to exhort thee, yea, and as much as in mee lyeth, to commaund thee to loue one: If he be base, thy bloud shall make him noble: If beggerlie, thy goods shall make him wealthie: If a stranger, thy freedome shall enfranchise him: If he be young, hee is the more fitter to be thy Pheere: If hee be old, the lyker to thine aged Father. For I had rather thou shouldest leade a life to thine owne lyking in earth, than to thy great torments leade Apes in Hell. Be bolde therefore to make me partner of thy desire, which will be partaker of thy disease: yea, and a furtherer of thy delightes, as farre as either my friends, or my lands, or my life wil stretch.

Lucilla perceiuing the drifte of the olde Fore her Father, waied with her selfe what was best to be done: at the last, not waying her Fathers ill will, but encouraged by loue, shaped him an answere, which pleased Ferardo but a little, and pinched Philautus on the persons side, on this manner.

Deere

Déere Father Ferardo, although I sée the baite you laie to catch me, yet I am content to swallow the hooke, neyther are you more desirous to take mée napping, than I willing to confesse my meaning. So it is, that loue hath as well inueigled me as others, which make it as strange as I. Neither doe I loue him so meanelie, that I should be ashamed of his name, neither is his personage so meane, that I should loue him shamefullie: It is Euphues that latelie arriued héere at Naples, that hath battered the bulwarke of my breast, and shall shortlie enter as conquerour into my bosome. What his wealth is, I neither know it, nor waie it: what his wit is, all Naples doth knowe it and wonder at it: neither haue I bene curious to enquire of his progenitours, for that I knowe so noble a minde coulde take no originall but from a noble man: for as no Bird can looke against the Sun, but those that be bred of the Eagle, neither any hawke soare so high as the brood of the Hobbie, so no wight can haue such excellent qualities, except he descend of a noble race, neither be of so high capacitie, vnlesse he be of a high progenie. And I hope Philautus will not be my foe, séeing I haue chosen his déere friend, neither you father be displeased, in ỹ Philautus is displaced. You néede not muse that I should so sodainlie be entangled, Loue giues no reason of choice, neither will it suffer anie repulse, Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phædra of her sonne in lawe. If Nature can no waie resist the furie of affection, how should it be staied by wisedome?

Ferardo interrupting her in the middle of her discourse, although he were moued with inward grudge, yet hée wiselie repressed his anger, knowing that sharpe wordes would but sharpen her froward will, and thus answered her briefly.

Lucilla, as I am not presentlie to grant my good will, so meane I not to reprehend thy choice, yet wisedome

willeth me to pauſe, vntill I haue called what maye happen to my remembraunce, and warneth thée to bée circumſpect, leaſt thy raſh conceit bring a ſharpe repentaunce. As for you Philautus, I woulde not haue you deſpaire, ſéeing a woman doeth oftentimes chaunge her deſire. Vnto whom Philautus in few wordes made aunſwere.

Certainlie Ferardo, I take the leſſe griefe, in that I ſée her ſo grædie after Euphues, and by ſo much the more I am content to leaue my ſute, by how much the more ſhée ſéemeth to diſdaine my ſeruice: but as for hope, becauſe I would not by anie meanes taſt one dramme thereof: I will abiure all places of her abode and loath her companie, whoſe countenaunce I haue ſo much loued: as for Euphues, and there ſtaying his ſpæch, hée flang out of the doores, and repairing to his lodging, vttered theſe wordes.

Ah moſt diſſembling wretch Euphues, O counterfaite companion, couldeſt thou vnder the ſhewe of a ſteadfaſt friend, cloake the mallice of a mortall foe? Vnder the coulour of ſimplicitie, ſhrowde the Image of deceite? Is thy Liuia, tourned to my Lucilla? thy loue to my louer: thy deuotion to my Saint? Is this the curteſie of Athens, the cauelling of Schollers, the crafte of Grecians? Couldeſt thou not remember Philautus, that Greece is neuer without ſome wilie Vlyſſes, neuer voide of ſome Synon, neuer to ſéeke of ſome deceitfull ſhifter? Is it not commonlie ſaid of Grecians, that craft commeth to them by kinde, that they learne to deceiue in their cradle? Why then dyd his pretended curteſie, bewitch thée with ſuch credulitie? Shall my good will be the cauſe of his ill will? Becauſe I was content to be his friend, thought he me méete to be made his fole?

I ſée now that as the Fiſh Scolopidus in the floud Araris, at the waxing of the Moone is as white as the driuen Snowe, and at the waxning as blacke as the burnt coale:

coale: so Euphues which at the first encreasing of our familiaritie was very zealous, is now at the last cast become most faithlesse.

But why rather exclaime I not against Lucilla, whose wanton lookes caused Euphues to violate his plighted faith? Ah wretched wench, canst thou be so light of loue, as to chaunge with euerie winde? So vnconstant, as to preferre a newe louer before an olde friend? Ah well I wot that a new Broome sweepeth cleane, and a new garment maketh thee leaue off the olde, though it bee fitter, and new Wine causeth thee to forsake the olde, though it bee better: much like to the men in the Iland Scyrum, who pull vp the olde trees when they see the young begin to spring, and not vnlyke vnto the widowe of Lesbos, which chaunged all her olde Golde for new Glasse: Haue I serued thee three yeares faithfullie, and am I serued so vnkindlie? Shall the fruite of my desire be tourned to disdaine? But vnlesse Euphues hadde inueigled thee, thou hadst yet bene constant: yea but if Euphues had not seene thee willing to be wonne, he would neuer haue wooed thee: but had not Euphues entised thee with faire words thou wouldest neuer haue loued him: but hadst not thou giuen him faire lookes, he would neuer haue liked thee: I but Euphues gaue the onset: I but Lucilla gaue the occasion: I, but Euphues first brake his minde: I, but Lucilla first bewraied her meaning. Tush why goe I about to excuse anie of them, seeing I haue iust cause to accuse them both. Neither ought I to dispute which of them hath profered me the greatest villanie, sith that either of them hath committed periurie. Yet although they haue found me dull in perceiuing their falsehode, they shall not finde me slacke in reuenging their follie. As for Lucilla, seeing I meane altogether to forget her, I meane also to forgiue her, least in seeking meanes to be reuenged, mine olde desire be renued.

Philautus hauing thus discoursed with himselfe, be-

began to write to Euphues as followeth.

ALthough hetherto Euphues I haue shrined thée in my heart as a trustie friend, I will shun thée hereafter as a trothlesse foe, & although I cannot see in thée lesse wit than I was wont, yet doe I finde lesse honestie. I perceiue at the last (although being deceiued it be to late) that Rushe though it bée sweete in the smell, is lower in the smacke: that the leafe of the Cedar tree, though it be faire to be seene, yet the sirup depriueth sight, y friendship though it be plighted by shaking the hande, yet it is shaken off by fraude of the heart. But thou hast not much to boast of, for as thou hast wonne a fickle Ladie, so hast thou lost a faithfull friend.

How canst thou be secure of her constancie, when thou hast had such triall of her lightnesse? How canst thou assure thy selfe that she will be faithfull to thée, which hath ben faithlesse to me? Ah Euphues, let not thy credulitie be an occasion for thée hereafter to practise the like crueltie. Remember this, that yet there hath neuer ben anie faithlesse to his friend, that hath not also bene fruitlesse to his God. But I waie the treacherie the lesse, in that it commeth from a Grecian, in whom is no troth. Though I be too weak to wraste for a reuenge, yet God, who permitteth no guile to be guiltlesse, will shortlie requite this iniurie: though Philautus haue no policie to vndermine thée, yet thine owne practises shall bée sufficient to ouerthrow thée.

Couldest thou Euphues for the loue of a fruitlesse pleasure, violate the league of faithfull friendshippe? Didst thou waie more the entising lookes of a lewde Wench, than the entire loue of a loiall friend? If thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to be true? If to be true, why art thou false? If thou wast minded both falselie and forgedlie to deceiue me, why diddest thou flatter and dissemble with me at the first?

firſt: If to loue me, why doſt thou ſtincke at the laſt? If the ſacred bands of amitie did delight thee, why diddeſt thou breake them? If diſlike thee, why didſt thou praiſe them? Doeſt thou not knowe that a perfect friend ſhould be lyke the Glaze-worme, which ſhineth moſt bright in the darke, or lyke the pure Frankenſence, which ſmelleth moſt ſweete when it is in the fire: or at the leaſt not vnlyke to the damaſke Roſe, which is ſweeter in the Still, than on the ſtalke? But thou Euphues, doeſt rather reſemble the Swallow, which in the Summer creepeth vnder the eues of euerie houſe, and in the Winter leaueth nothing but durt behinde her: or the Humble Bee, which hauing ſucked Honie out of the faire flower doeth leaue it, and loath it: or the Spider which in the fineſt web doth hang the faireſt Flie? Doſt thou thinke Euphues that thy craft in betraying me, ſhall anie whit coole my courage in reuenging thy villanie? or that a Gentleman of Naples, will put vp ſuch an iniurie at the handes of a Scholler? And if I doe, it is not for want of courage to maintaine my iuſt quarrell, but of will, which thinketh ſcorne to get ſo baſe a conqueſt. I knowe that Menelaus for his tenne yeares warre, endured ten yeares woe, that after all his ſtrife he wanne but a ſtrumpet, that for all his trauaile, hee reduced (I cannot ſaie reclaimed) but a ſtraggeler: which was as much in my iudgement, as to ſtriue for a broken Glaſſe, which is good for nothing. I wiſh thee rather Menelaus care, than my ſelfe his conqueſt, that thou being deluded by Lucilla, maiſt rather knowe what it is to be deceiued, than I hauing conquered thee, ſhould proue what it were to bring backe a diſſembler.

Seeing therefore there can no greater reuenge light vpon thee, then ỹ as thou haſt reaped where another hath ſowen, ſo another may threſh ỹ which thou haſt reped. I wil pray ỹ thou maiſt be meaſured vnto with the like meaſure that thou haſt meaten vnto others: that is, as thou haſt thought it no conſcience to betraie me, ſo others may deeme

it no dishonestie to deceiue thée: that as Lucilla made it a light matter to forsake her olde friend Philautus, so she may make it a mocke to forsake her new phœre Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou see the troubles and feele the torments which thou hast already throwen into the hearts and eies of others.

Thus hoping shortlie to see thée as hopelesse, as my selfe is hapless, I wish my wishy were as effectuallie ended, as it is heartelie loked for. And so I leaue thee.

Thine once Philautus.

Philautus dispatching a messenger with this Letter speedelie to Euphues, went into the fields to walke there, either to digest his choler, or chew vpon his melancholie. But Euphues hauing read the contents was wel content, setting his talke at naught, and answering his taunts in these giuing termes.

I Remember Philautus, how valiauntlie Aiax boasted in the feates of armes, yet Vlysses bare awaie the armour: and it may be that though thou crake of thine owne courage, thou maiest eallie lose the conquest. Doest thou thinke Euphues such a dastard, that he is not able to withstand thy courage, or such a dullard that he cannot deserie thy craft. Alasse good soule, it fareth with thee as with the hen, which when the puttocke hath caught her chicken beginneth to cackle, and thou hauing lost thy louer beginnest to prattle. Truly Philautus, I am in this point of Euripides his minde, who thinkes it lawfull for the desire of a kingdome to transgresse the bondes of honestie, and for the loue of a Ladie to violate & breake the bonds of amitie.

The friendship betweene man and man, as it is common, so is it of course: betweene man and woman, as it

it is seldome, so is it sincere, the one procéedeth of the similitude of manners, the other of the sinceritie of the heart: if thou haddest learned the first part of hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of follie, in leauing thée to loue Lucilla, than thou maist reproue him of folishnesse, that hauing a Sparowe in his hande, letteth her goe to catch the Phesant, or him of vnskilfulnesse that séeing the Heron, leaueth to leuell his shot at the Stockdoue: or the woman of coynesse, that hauing a dead Rose in her bosome, throweth it awaie to gather the fresh Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to imbrace Alcmæna? Into the forme of a Swan to inioye Læda? Into a Bull, to beguile Io: Into a showre of golde to winne Danae: Dyd not Neptune chaunge himselfe into a Heyfer, a Ramme, a Floud, a Dolphin, onelie for the loue of those he lusted after? Did not Appollo conuert himselfe into a Shephearde, into a Birde, into a Lyon, for the desire he had to heale his disease. If the Gods thought no scorne to become beasts to obtaine their best beloued, shall Euphues bée so nice in chaunging his coppie to gaine his Ladie? No, no, hée that cannot dissemble in loue, is not worthie to liue. I am of this minde, that both might and mallice, deceit and trecherie, all periurie, anie impietie may lawfullie be committed in loue, which is lawlesse.

In that thou arguest Lucilla of lightnesse, thy will hangs in the light of thy wit: Dost thou not know ỹ the weake stomacke if it bee cloied with one diet doth soonest surfet? That the Clownes garlike cannot ease the Courtiers disease so well as the pure Triacle, that farre fet and deere bought is good for Ladies? That Euphues bæing a more daintie morsell than Philautus, ought better to bee

accepted? Tush Philautus set thy heart at rest, for thy hap willeth thée to giue ouer all hope both of my friendship, and her loue: as for reuenge, thou art not so able to lend a blowe, as I to ward it: neither more ventrous to challenge the combat, then I valiant to answere the quarrel. As Lucilla was caught by fraude, so shall she bée kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt bée too weake to withstand my courage: if thy reuenge stand onelie vpon thy wish, thou shalt neuer liue to sée my woe, or to haue thy will, and so farewell.

Euphues.

This Letter béeing dispatched, Euphues sent it, and Philautus read it, who disdaining those proude tearmes, disdained also to answere them, being readie to ride with Ferardo.

Euphues hauing for a space absented himselfe from the house of Ferardo, because he was at home, longed sore to sée Lucilla, which now opportunitie offered vnto him, Ferardo béeing gone againe to Venice with Philautus, but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her companie, and so inchanted her, that Euphues was also cast off with Philautus, which thing being vnknowen to Euphues, caused him the sooner to make his repeire to the presence of his Ladie, whom he finding in her muses, began pleasantlie to salute in this manner.

Mistresse Lucilla, although my long absence might bréede your iust anger, (for that louers desire nothing so much as often meeting) yet I hope my presence will dissolue your cholar (for that louers are soone pleased, when of their wishes they bée fullie possessed.) My absence is the rather to be excused, in that your Father hath bene alwayes at home, whose frownes séemed to threaten my ill fortune, and my presence at this present the better to be

accepted,

accepted, in that I haue made such spéedie repaire to your presence.

Unto whom Lucilla answered with this glieke.

Trulie Euphues you haue misst the cushion, for I was neither angrie with your long absence, neither am I well pleased at your presence, ỹ one gaue me rather a good hope héereafter neuer to sée you, the other giueth me a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his bodie, replyed as followeth.

If this sodaine chaunge Lucilla, proceéde of anie desert of mine, I am héere not onelie to aunswere the fact, but also to make amends for my fault: if of anie new motion or minde to forsake your new friend, I am rather to lament your inconstancie than reuenge it: but I hope that such hotte loue cannot bée so sone colde, neyther such faith rewarded with such sodayne forgetfulnesse.

Lucilla not ashamed to confesse her follie, answered him with this frumpe.

Sir, whether your deserts or my desire haue wrought this chaunge, it will bote you little to knowe, neither do I craue amends, neither feare reuenge: as for feruent loue, you knowe there is no fire so hot, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice thée, that thou knowe I care not for thée.

Indéede (sayde Euphues) to knowe the cause of your alteration woulde bote me little, seeing the effect taketh such force. I haue heard that women either loue entirelie or hate deadlie, and seeing you haue put me out of doubt of the one, I must néedes perswade my selfe of the other.

This chaunge will cause Philautus to laughe mée to

ſcorne, & double thy lightneſſe in tourning ſo often. Such was the hope that I conceiued of thy conſtancie, that I ſpared not in all places to blaze thy loyaltie, but nowe my raſh conceit will proue me a liar and thée a light huſwife.

Naie (ſaide Lucilla) now ſhalt thou not laugh Philautus to ſcorne, ſéeing you haue both dronke of one cuppe: in miſerie Euphues, it is great comfort to haue a companion. I doubt not but that you will both conſpire againſt mée to worke ſome miſchiefe, although I nothing feare your mallice: whoſoeuer accounteth you a liar for praiſing me, may alſo déeme you a lecher for béeing enamoured of me: and whoſoeuer iudgeth mée light in forſaking of you, may thinke thée as lewde in louing of me: for thou that thoughteſt it lawfull to deceiue thy friend, muſt take no ſcorne to be deceiued of thy foe.

Then I perceiue Lucilla (ſayde hée) that I was made thy ſtale, & Philautus thy laughing ſtocke: whoſe friendſhip (I muſt confeſſe in déed) I haue refuſed to obtaine thy fauour: and ſithens another hath won that we both haue loſt, I am content for my part, neither ought I to be grieued ſéeing thou art fickle.

Certes Euphues (ſayd Lucilla) you ſpend your winde in waſt, for your welcome is but ſmall and your chéere is like to be leſſe, fancie giueth no reaſon of her chaunge, neither will be controlled for anie choice: this is therfore to warne you, that from hence forth you neuer ſolicite this ſute, neither offer anie waie your ſeruice: I haue choſen one (I muſt néedes confeſſe) neither to be compared to Philautus in wealth, nor to thée in wit, neither in birth to the worſt of you both: I thinke God gaue it me for a iuſt plague in renouncing Philautus and chooſing thée, and ſithence I am an enſample to all women of lightneſſe, I am like alſo to bée a myrror to them all of vnhappineſſe, which ill lucke I muſt take, by ſo much the more patientlie, by how much the more I acknowledge my ſelf

to

to haue deſerued it worthelie.

Well Lucilla, (anſwered Euphues) this caſe breedeth my ſorrowe the more, in that it is ſo ſodaine, and by ſo much the more I lament it, by howe much the leſſe I looked for it. In that my welcome is ſo colde, and my cheere ſo ſimple, it nothing toucheth me, ſeeing your furie is ſo hot, and my miſfortune ſo great, that I am neyther willing to receiue it, nor you to beſtowe it. If tract of time, or want of triall, had cauſed this Metamorphoſis, my griefe had beene more tollerable, and your fleeting more excuſable, but comming in a moment, vndeſerued, vnlooked for, vnthought off, it increaſeth my ſorrowe and thy ſhame.

Euphues (quoth ſhee) you make a long Harueſt for a little corne, and angle for the fiſh that is alreadie caught. Curio, yea, Curio is he that hath my loue at his pleaſure, and ſhall alſo haue my life at his commaundement, and although you deeme him vnworthie to inioye that, which earſt you accounted no wight worthie to imbrace, yet ſeeing I eſteeme him more worth than anie, he is to be reputed as chiefe. The Woulfe chooſeth him for hir make, that hath or doth indure moſt trauaile for her ſake. Venus was content to take the blacke Smith with his powlt foote. Cornelia heere in Naples, diſdained not to loue a rude Miller.

As for chaunging, dyd not Helen the pearle of Greece thy Countrie women, firſt take Menelaus, then Theſeus, and laſt of all Paris? If brute beaſts giue vs enſamples, that thoſe are moſt to bee liked, of whome wee are beſt beloued, or if the Princeſſe of beautie Venus, and her heires, Helene and Cornelia, ſhewe that our affection ſtandeth on our free will, then am I rather to be excuſed than accuſed. Therefore good Euphues bee as merrie as you may be, for time maye ſo turne, that once againe you may be.

Naie Lucilla (ſayde hee) my Harueſt ſhall ceaſe, ſeeing

others haue reaped my corne: as for angling for the fish that is alreadie caught, that were but méere follie. But in my minde if you be a Fish, you are either an Eele, which as soone as one hath holde on her taile, will slippe out of his hande, or else a Minnowe, which will bée nibling at euerie bait, but neuer biting: but what fish so euer you be, you haue made both mée and Philautus to swallowe a Gudgen.

If Curio bée the person, I would neither wish thée a greater plague, nor him a deadlier poison. I for my part thinke him worthie of thée, and thou vnworthie of him, for although he be in bodie deformed, in minde foolish, an innocent borne, a begger by misfortune, yet doth me deserue a better than thy selfe, whose corrupt manners hath stained thy heauenlie hiew, whose light behauiour hath dimmed the lights of thy beautie, whose vnconstant minde hath betraied the innocencie of so manie a Gentleman.

And in that you bring in the example of a beast to confirme your follie, you shew therein your beastlie disposition, which is readie to followe such beastlinesse. But Venus plaied false, and what for that? Séeing her lightnesse serued for an example, I would wish thou mightest trie her punishment for a reward, that being openlie take in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my minde no angle will hold thée, it must be a net.

Cornelia loued a Miller, and thou a miser, can her folly excuse thy fault? Helen of Greece, my Countrie-woman borne, but thine by profession, chaunged and rechaunged at her pleasure, I graunt. Shall the lewdnesse of others animate thée in thy lightnesse? Why then doest thou not haunt the stewes, because Lais frequented them? Why doest thou not loue a Bull, séeing Pasiphae loued one? Why art thou not enamoured of thy Father, knowing that Myrrha was so incensed?

These are set downe, that we viewing their incontinencie, should flie the like impudencie, not followe the lyke excesse, neither can they excuse thée of anie inconstancie. Perrie I will be as I may, but if I may hereafter as thou meanest, I will not, and therefore farewell Lucilla, the most inconstant that euer was nursed in Naples, farewell Naples, the most cursed towne in all Italie, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitarie began a fresh to recount his sorrow in this manner.

Ah Euphues, into what misfortune art thou brought? In what sodaine miserie art thou wrapped? It is lyke to fare with thée as with the Eagle, which dieth neyther for age, nor with sickneſſe, but with famine: for although thy stomacke hunger, yet thy heart will not suffer thée to eate. And why shouldest thou torment thy selfe for one, in whom is neither faith nor fervencie? O counterfaite loue of women, Oh inconstant Sexe. I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardlie finde againe, a faithfull friend. Ah foolish Euphues, why didst thou leaue Athens the nurse of wisdome, to inhabite Naples the nourisher of wantonneſſe. Had it not ben better for thée to haue eaten Salt with the Philosophers in Greece, than Sugar with the Courtiers of Italie?

But beholde the course of youth which alwaies inclineth to pleasure, I forsoke mine olde companions to search for newe friendes: I reiected the graue and fatherlie counsaile of Eubulus, to followe the brainsicke humour of mine owne will. I addicted my selfe wholie to the seruice of women, to spende my lyfe in the lappes of Ladies, my landes in maintenaunce of braverie, my wit in the vanities of idle Sonettes. I had thought that women hadde béene as wée men, that is, true, faithfull, zealous, constaunt: but I perceiue they

bée

be rather woe vnto men by their falsehode, iealousie, and inconstancie. I was halfe perswaded, that they were made of the perfection of men, & would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be corrasiues.

The Phisition saith, it is daungerous to minister physicke vnto the patient that hath a colde stomacke and a hot liuer, least in giuing warmth to the one, he inflame the other: so verilie it is hard to deale with a woman, whose words seeme feruent, whose heart is concealed into harde yce, least trusting their outward talke, he be betraied with their inward trecherie. I will to Athens, there to tosse my bookes, no more in Naples to liue with faire lookes. I will so frame my self, as all youth hereafter shal rather reioice to see mine amendement, than be animated to follow my former life. Philosophie, Phisicke, Diuinitie, shall be my studie. O the hidden secrets of Nature, the expresse image of Morall vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue sodainlie made such a breach into my minde, that I seeme onelie to desire them, which did onelie earst detest them. If wit be employed to the honest studie of learning, what thing so precious as wit? If in the idle trade of loue, what thing more pestilent than wit?

The prose of late hath bene verified in mée, whome Nature hath indued with a little wit, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the mallice of man may be abused.

Doth not the fire (an element so necessarie that without it man cannot liue) as well burne the house, as burne in the house, if it be abused? Doeth not Triacle as well poison as helpe, if it be taken out of time? Doeth not

Wine,

Wine, if it be immoderatlie taken kill the ſtomacke, enflame the liuer, miſchiefe the dronken: Doth not Phiſicke deſtroie if it be not well tempered: Doth not Lawe accuſe if it be not rightlie interpreted: Doth not Diuinitie condemne if it be not faithfullie conſtrued: Is not poiſon taken out of the Honieſuckle by the Spider, venime out of the Roſe by the Canker, dounge out of the Maple tree by the Scorpion: Euen ſo the greateſt wickednelle is drawen out of the greateſt wit, if it bee abuſed by will, or entangled with the world, or inueigled with women.

But ſeeing I ſee mine owne impietie, I will indeauour my ſelfe to amend all that is paſt, and to be a mirrour of godlineſſe hereafter. The Roſe, though a little it be eaten with the Canker, yet beeing diſtilled, yeldeth ſweete water: the yron though fretted with ruſt, yet being burnt in the fire, ſhineth brighter: & wit although it hath beene eaten with the canker of his owne conceit, and fretted with the ruſt of vaine loue, yet being purified in the ſtill of wiſedome, and tried in the fire of zeale, will ſhine bright and ſmell ſweete, in the noſethrills of all young nouices.

As therefore I gaue a fare-well to Lucilla, a fare-well to Naples, a fare-well to women, ſo nowe I doe giue a fare-well to the worlde, meaning rather to macerate my life with melancholie, than pine in follie, rather chooſing to die in my Studie amiddeſt my bookes, than to Court it in Italie, in the companie of Ladies.

Euphues hauing thus debated with himſelfe, went to his bed, there either with ſleepe to deceiue his fancie, or with muſing to renue his ill fortune, or recant his olde follies.

But it happened immediatlie Ferardo to returne home, who hearing this ſtraunge euent, was not a little amazed, and was nowe more readie to exhort Lucilla

from the loue of Curio, than before to the liking of Philautus. Therefore in all hast with watrie eies, and a woefull hart, began on this manner to reason with his daughter.

Lucilla (Daughter I am ashamed to call thée, séeing thou hast neither care of thy Fathers tender affection, nor of thine owne credite) what spirite hath inchaunted thy spirite, that euerie minute thou alterest thy minde? I thought that my hoarie haires should haue found comfort by thy golden lockes, and my rotten age great ease, by thy ripe yeares: but alasse I sée in thée neither wit to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a childe, neyther the nurture of a maiden, neither (I cannot without teares speake it) anie regard of thine honour, neither anie care of thine honestie.

I am now enforced to remember thy Mothers death, who I thinke was a Prophetesse in her life: for oftentimes she woulde saie, that thou haddest more beautie, than was conuenient for one that should bée honest, and more cockering than was méete for one that should bée a Matrone.

Would I had neuer liued to be so olde, or thou so bée so obstinate, either would I had died in my youth in the court, or thou in thy cradle? I wold to God that either I had neuer bene borne, or thou neuer bred? Is this the comfort that the parent reapeth for all his care? Is obstinacie paied for obedience, stubburnnesse rendered for dutie, malitious desperatnesse for filiall feare? I perceiue nowe that the wise Painter sawe more than the foolishe parent can, who painted loue going downeward, saying: it might well descend, but ascend it could neuer. Danaus whome they report to be the Father of fiftie Children, had among them all, but one that disobeyed him in a thing most dishonest: but I that am Father to one more than I would bée, although one bée all, haue that

one

one moſt diſobedient to me in a requeſt lawfull and reaſonable. If Danaus, ſéeing but one of his daughters without awe, became himſelfe without mercie, what ſhall Ferardo doe in this caſe, who hath one and all moſt vnnaturall to him in a moſt iuſt cauſe? Shall Curio inioye the fruit of my trauailes, poſſeſſe the benefit of my labours, inherite the patrimonie of mine auncéſtours, who hath neither wiſedome to encreaſe them, nor wit to kéepe them.

Wilt thou Lucilla, beſtowe thy ſelfe on ſuch a one, as hath neither comelineſſe in his bodie, nor knowledge in his minde, nor credite in his Countrie. Oh I woulde thou haddeſt either ben euer faithfull to Philautus, or neuer faithleſſe to Euphues, or would thou wouldeſt bée moſt fickle to Curio. As thy beautie hath made thée the blaze of Italie, ſo will thy lyghtneſſe make thée the bye word of the world. O Lucilla, Lucilla, woulde thou waſt leſſe faire and more fortunate, either of leſſe honour or greater honeſtie, either better minded or ſoone buried.

Shall thine olde Father liue to ſée thée match with a young fole? Shall my kinde heart be rewarded with ſuch vnkinde hate? Ah Lucilla, thou knoweſt not the care of a father, nor the dutie of a childe, and as farre thou art from pietie, as I from crueltie.

Nature will not permit me to diſherite my Daughter, and yet it will ſuffer thée to diſhonour thy Father. Affection cauſeth mée to wiſh thy life, and ſhall it entice thée to procure my death? It is mine onelie comfort to ſée thée flouriſh in thy youth, and it is thine to ſée me fade in mine age. To conclude, I deſire to liue to ſée thée proſper, and thou to ſée me periſh. But why caſt I the effect of this vnnaturalneſſe in thy téeth, ſéeing I my ſelfe was the cauſe? I made thée a wanton, and thou haſt made mée a fole: I brought thée vp like a cockney, and thou haſt handled mée like a cockſcombe (I ſpeake it to mine

owne shame,) I made more of thée than became a father, and thou lesse of me than beséemed a child. And shall my louing care be cause of thy wicked crueltie? Yea, yea, I am not the first that hath ben too carefull, nor the last that shall be handled so vnkindlie: It is common to sée fathers too fond, and children too froward. Well Lucilla, the teares which thou séest trickle downe my cheekes, and my drops of bloud (which thou canst not sée) ý fall from my heart, enforce me to make an end of my talke: and if thou haue anie dutie of a childe, or care of a friend, or curtesie of a straunger, or féeling of a Christian, or humilitie of a reasonable creature, then release thy father of griefe, and acquite thy selfe of vngratefulnesse: Otherwise thou shalt but hasten my death, and increase thine owne defame. Which if thou doe, the gaine is mine, and the losse thine, and both infinite.

Lucilla either so bewitched that she could not relent, or so wicked, that she would not yéeld to her fathers request, answered him on this manner.

Déere Father, as you would haue me to shew the dutie of a childe, so you ought to shew the care of a parent, for as the one standeth in obedience, so the other is grounded vpon reason. You would haue me as I owe dutie to you to leaue Curio, and I desire you as you owe me anie loue, that you suffer me to inioy him: If you accuse me of vnnaturalnesse in that I yéeld not to your request, I am also to condemne you of vnkindnesse, in that you grant not to my petition. You obiect I know not what to Curio, but it is the eie of the maister that fatteth the horse, and the loue of the woman that maketh the man. To giue reason for fancie, were to weigh the fire, and measure the winde.

If therefore my delight bée the cause of your death, I thinke my sorrowe woulde be an occasion of your solace. And if you bée angrie because I am pleased, certes I deeme you woulde be content if I were deceased:

which

which if it be so, that my pleasure breede your paine, and mine anoie your ioy, I may well saie that you are an vnkinde Father, and I an vnfortunate childe. But good Father either content your selfe with my choice, or let mee stand to the maine chaunce, otherwise the griefe will be mine, and the fault yours, and both intollerable.

Ferardo seeing his daughter to haue neither regard of her honour nor his requeſt, conceiued such an inwarde griefe, that in short space he died, leauing Lucilla the onelie heire of his lands, and Curio to possesse them, but what end came of her, seeing it is nothing incident to the Hiſtorie of Euphues, it were superfluous to insert it, and so incredible, that all women would rather wonder at it, than beleeue it: which euent beeing so straunge, I had rather leaue them in a muse what it should be, than in a maze in telling what it was.

Philautus hauing intelligence of Euphues his successe, and the falsehoode of Lucilla, although he began to reioyce at the miserie of his fellow, yet seeing her ficklenes, could not but lament her follie, & pittie his friends misfortune. Thinking that the lightneſſe of Lucilla entised Euphues to so great liking.

Euphues and Philautus hauing conference betweene themselues, casting discurteſie in the teeth each of the other, but chiefly noting disloialtie in the demeanour of Lucilla, after much talke renued their olde friendship, both abandoning Lucilla as most abhominable.

Philautus was earneſt to haue Euphues tarrie in Naples, and Euphues desirous to haue Philautus to Athens, but the one was so addicted to the court, the other so wedded to the Vniuersitie, that each refuſed the offer of the other, yet this they agreed betweene themselues, ỹ though their bodies were by distance of place seuered, yet the coniunction of their mindes, shoulde neuer be separated by the length of time, or alienated by chaunge of soile.

AP

I for my part, sayd Euphues, to confirme this league, giue thee my hand and my heart, and so likewise did Philautus, and so shaking handes, they did bid each other farewell, Euphues to the intent he might bridle the ouerlashing affections of Philautus, conueied into his Studie a certaine Pamphlet, which he tearmed, A Cooling Card for Philautus, yet generallie to be applied to all louers, which I haue inserted as followeth.

Euphues to Philautus.

¶ A cooling Card for Philautus, and all fond louers.

Musing with my selfe beeing idle, howe I might well be employed (friend Philautus) I coulde finde nothing eyther more fit to continue our friendship, or of greater force to dissolue our follie, than to write a remedie for that, which manie iudge past cure, for Loue (Philautus) with the which I haue bene so tormented, that I haue lost my time, thou so troubled, that thou hast forgot reason, both so mangled with repulse, inueigled by deceit, and almost murthered by disdaine, that I can neither remember our miseries without griefe, nor redresse our mishaps without grones. Howe wantonlie, yea, and how willinglie, haue we abused our golden time, and mis-spent our gotten treasure? Howe curious were we to please our Ladie, howe careless to displease our Lord? Howe deuout in seruing our Goddesse, howe desperate in forgetting our God? Ah my Philautus, if the walking of our money might not deter vs, yet the wounding of our minds should deterre vs, if reason might nothing perswade vs to wisedome, yet shame should prouoke vs to wit. If Lucilla read this trifle, she wil straight proclaime Euphues for a traitour, and seeing me turne my tippet, will either shut me out for a wrangler, or cast me off for a wire-drawer: either conuince me of mallice in bewraying their slights, or condemne me of mischiefe in arming young men against fleeting minions. And what then? Though Curio be as hot as a toast, yet Euphues is as colde as a clocke, though he be a Cocke of the game, yet Euphues is content to be crauen and crie creake, though Curio bee olde huddle and twang, Ipse hee, yet Euphues had rather shrink in the wetting than wast in ỹ wearing.

I

I knowe Curio to be ſteele to the backe, ſtandard bearer to Venus campe, ſworne to the crewe, true to the crowne, knight marſhall to Cupide, and heire apparaunt to his kingdome. But by that time that he hath eaten but one buſhell of Salt with Lucilla, he ſhall taſt ten quarters of ſorrowe in his loue, then ſhall he finde for euerie pint of Honie, a Galon of Gall: for euerie dramme of pleaſure, an ounce of paine, for euerie inch of mirth, an Ell of moane.

And yet Philautus, if there be anie man in diſpaire to obtaine his purpoſe, or ſo obſtinate in his opinion, that hauing loſt his freedome by follie, would alſo loſe his life for loue, let him repaire hether, and hee ſhall reape ſuch profite, as will either quench his flames or aſſwage his furie, either cauſe him to renounce his Ladie as moſt pernicious, or redeeme his libertie as moſt precious. Come therefore to me all ye louers that haue bene deceiued by fancie, the glaſſe of peſtilence: or deluded by women, the gate to perdition: be as earneſt to ſeeke a medicine, as you were eager to runne into miſchiefe: the Earth bringeth forth as well Endiue to delight the people, as Hemlocke to endanger the patient, as well the Roſe to diſtill, as the Nettle to ſting, as wel the Bee to giue Honie, as the Spider to yeeld poiſon.

If my lewde life Gentlemen, haue giuen you offence, let my counſaile make you amendes, if by my follie anie be allured to luſt, let them by my repentaunce be drawne to continencie. Achilles Speare could as well heale as hurt, the ſcorpion though he ſting, yet he ſtints the paine, though the hearbe Nerius poiſon the ſheepe, yet it is a remedie to man againſt poiſon, though I haue infected ſome by example, yet I hope I ſhall comfort many by repentaunce.

Whatſoeuer I ſpeake to men, the ſame alſo I ſpeake to women, I meane not to runne with the Hare, and hold with the Hound, to carrie fire in the one hand and water

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in the other, neither to flatter men as altogether faultles, neither to fall out with women, as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if women be not peruerſe, they ſhall reape profit by remedie of pleaſure. If Phillis were now to take counſaile, ſhe would not be ſo foolish to hang her ſelfe, neither Dido ſo fond to die for Aeneas, neither Paſiphae ſo monſtrous to loue a Bull, nor Phædra ſo vnnatural to be enamoured of her ſonne.

This is therefore to admoniſh all young Impes and Nouiſes in loue, not to blowe the coales of fancie with deſire, but to quench them with diſdaine. When loue tickleth thée, decline it, leaſt it ſtifle thée: rather faſt than ſurfet, rather ſtarue than ſtriue to exceed. Though the beginning of loue bring delight, the end bringeth deſtruction. For as ỹ firſt draught of wine doth comfort the ſtomacke, the ſecond inflame the liuer, the third fume into the head: ſo the firſt ſip of loue is pleaſant, the ſecond perillous, the third peſtilent. If thou perceiue thy ſelfe to be entiſed with their wanton glaunces, or allured with their wicked guiles, either inchanted with their beautie, or enamoured with their brauerie, enter with thy ſelfe into this meditation.

What ſhall I gaine if I obtaine my purpoſe: nay rather what ſhal I loſe in winning my pleaſure: If my ladie yéeld to be my louer, is it not likelie ſhe will be anothers lemman: and if ſhe be a modeſt Matrone, my labour is loſt. This therefore remaineth, that either I muſt pine in cares, or periſh with curſes.

If ſhe be chaſt, then is ſhe coie: if light, then is ſhée impudent: if a graue Matrone, who can woe her: if a leawde minion, who would wed her: if one of the Veſtall Virgins, they haue vowed virginitie, if one of Venus Court, they haue vowed diſhoneſtie. If I loue one that is faire, it will kindle iealouſie: if one that is foule, it will

conuert me into phrenſie. If fertile to beare children, my care is increaſed, if barren, my curſe is augmented. If honeſt, I ſhall feare her death, if immodeſt, I ſhall be weary of my life.

To what end then ſhall I liue in loue, ſeeing alwaies it is a life more to be feared than death: for all my time walked in ſighs and worne in ſobbes, for all my treaſure ſpent on iewels, and ſpilt in iolitie, what recompence ſhall I reape beſides repentaunce? What other reward ſhall I haue than reproch? What other ſolace than endleſſe ſhame? But happelie thou wilt ſaie, if I refuſe their curteſie, I ſhall be accounted a mecocke, a milkſop, taunted and retaunted with checke and checkmate, flouted and reflouted with intollerable glée.

Alaſſe fond fole, art thou ſo pinned to their ſléeues, that thou regardeſt more their babble than thine owne bliſſe, more their frumpes than thine owne welfare? Wilt thou reſemble the kinde Spaniell, which the more he is beaten, the fonder he is: or the foliſh Eieſſe, which will neuer awaie? Doeſt thou not knowe, that women déeme none valyant, vnleſſe hée bée too ventrous? That they account one a daſtard if hée bée not deſperate, a pitifull pennie if he be not prodigall, if ſilent, a ſot, if full of words, a fole? Peruerſlie do they alwaies thinke of their louers, and talke of them ſcornefullie, iudging all to bée clownes which be not courtiers, & all to be pinglers that be not courſers.

Séeing therefore the verie boſome of loue is ſower, the bud cannot be ſweéte: in time preuent daunger, leaſt vntimelie thou runne into a thouſand perills.

Search the wound while it is greene, too late commeth the ſalue when the ſore feſtereth, and the medicine bringeth double care, when the maladie is paſt cure.

Beware of delaies. What leſſe than the graine of Muſtard ſéede; in time almoſt what thing is grater than

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the ſtalke thereof: The ſlender twigge groweth to a ſtatelie tree, and that which with the hande might eaſilie haue bene pulled vp, will hardlie with the axe be hewen downe. The leaſt ſparke if it be not quenched will burſt into a flame, the leaſt Moath in time eateth the thickeſt cloth, and I haue read that in a ſhort ſpace there was a towne in Spaine vndermined with Cunnies, in Theſſalia with Mowles, with Frogges in Fraunce, in Affrica with Flies.

If theſe ſillie wormes in tract of time ouerthrew ſo ſtatelie Townes, how much more will loue, which crépeth ſecretlie into the minde, (as the ruſt doeth into the yron, and is not perceiued) conſume the body, yea, and confound the ſoule. Deferre not from houre to daie, from daie to moneth, from moneth to yere, and alwaies remaine in miſerie.

He that to daie is not willing, will to morrowe bée more wilfull. But alaſſe it is no more common than lamentable, to beholde the tottering eſtate of louers, who thinke by delayes to preuent daungers, with Dyle to quench fire, with ſmoake to cléere the eie ſight. They flatter themſelues with a fainting fare-well, deferring ouer vntill to morrowe, when as they? morrowe doth alwayes encreaſe thy ſorrowe. Let neither their amiable countenaunce, neither their painted proteſtations, neither their deceitful promiſes allure thée to delaies.

Thinke this with thy ſelfe, that the ſwéete ſonges of Calipſo, were ſubtil ſnares to entiſe Vlyſſes, that the crab then catcheth the Miſter when the Sunne ſhineth: that Hiena when ſhe ſpeaketh like a man deuiſeth moſt miſchiefe, that women when they be moſt pleaſant pretend moſt miſchiefe.

Followe Alexander, which hearing the commendation and ſingular comelyneſſe of the wife of Darius, ſo couragiouſlie withſtode the aſſaultes of fancie: that

hée woulde not so much as take a viewe of her beautie.

Imitate Cyrus, a king endued with such continencie, that he loathed to loke on the heauenlie hiew of Panthea, and when Araspus tolde him that she excelled all mortall wights in amiable shew, by so much the more (saide Cyrus) I ought to refraine from her sight, for if I follow thy counsel in going to her, it may be I shal desire to continue with her, and by my light affection neglect my serious affaire. Learne of Romulus to abstaine from Wine, bée it neuer so delicate: of Agesilaus to depise costlie apparell, be it neuer so curious: of Diogenes to detest women be they neuer so comelie.

He that toucheth Pitch shall be defiled, the sore eie infecteth the sound, the societie with women breedeth securitie in the soule, & maketh all the sences, senceleſſe. Moreouer, take this counsell as an Article of thy Crede, which I meane to followe as the chiefe argument of my faith, that Idleneſſe is the onelie nurse and nourisher of sensuall appetite, the sole maintenaince of youthlie affection, the first shaft that Cupide shooteth in the hot liuer of a heedleſſe louer.

I would to God I were not able to finde this for a truth by mine owne triall, and I would the example of others idleneſſe had caused me rather to auoide that fault, than experience of mine owne follie.

How dissolute haue I bene in striuing against good counsaile? How resolute in standing in mine owne conceit? How forward to wickedneſſe? How froward to wisedome? How wanton with too much cockering? How wayward in hearing correction? Neither was I much vnlike these Abbay lubbers in my life (though farre vnlyke them in beléefe) who laboured tyll they were colde, eate till they sweate, and laie in bed till their bones aked.

Hereof commeth it Gentlemen, that loue creepeth into the

the minde by priuie craft, and keepeth his hold by maine courage.

The man beeing idle, the minde is apt to all vncleanneſſe: the minde beeing voide of exerciſe, the man is voide of honeſtie: Doth not the ruſt fret the hardeſt yron, if it be not vſed? Doth not the Moath eate the fineſt garment if it be not worne? Doth not Moſſe grow on the ſmootheſt ſtone, if it be not ſtirred? Doth not impietie infect the wiſeſt wit, if it bee giuen to idleneſſe? Is not the ſtanding water ſooner frozen than the running ſtreame? Is not he that ſitteth more ſubiect to ſleepe than he that walketh? Doth not common experience make this common vnto vs, ỹ the fatteſt ground bringeth forth nothing but weeds if it be not well tilled, that the ſharpeſt wit inclineth onelie to wickedneſſe, if it be not exerciſed? Is it not true, which Seneca reporteth, ỹ as too much bending breaketh the bowe, ſo too much remiſſion ſpoileth the minde. Beſides this, immoderate ſleepe, immodeſt plaie, vnſatiable ſwilling of Wine, doth ſo weaken the ſenſes, and bewitch the ſoule, that before we feele the motion of loue, we are reſolued into luſt. Eſchue idleneſſe my Philautus, ſo ſhalt thou eaſilie vnbend the bowe, and quench the brands of Cupide. Loue giues place to labour: labour & thou ſhalt neuer loue. Cupide is a craftie childe, following thoſe at an inch that ſtudie pleaſure, and flying thoſe ſwiftlie that take paines.

Bend thy minde to the Lawe, whereby thou maiſt haue vnderſtanding of olde and auncient cuſtome, defend thy Clients, enrich thy Cofers, and carrie credite in thy Countrie.

If Lawe ſeeme loathſome vnto thee, ſearch the ſecrets of Phiſicke, whereby thou maiſt knowe the hidden natures of hearbes, whereby thou maiſt gather profit to thy purſe, and pleaſure to thy minde. What can be more exquiſite to humane affaires, than for euerie feauer be it neuer ſo hot, for euerie Paſſie be it neuer ſo colde, for euerie

infection, be it neuer so straunge, to giue a remedie? The olde verse standeth as yet in his olde vertue. That Galen giueth goods, Iustinian honours.

If thou be so nice, that thou canst no waie breake the practise of Phisicke, or so vnwise, that thou wilt not beate thy braines about the institutes of thy Lawe, conferre all thy studie, all thy time, all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinitie. By this maist thou bridle thine incontinencie, raine thy affections, restraine thy lust. Heere shalt thou beholde as it were in a glasse, that all the glorie of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapor, a bubble, a blast: of such shortnesse, that Dauid saith, it is but a span long: of such sharpnesse, that Iob noteth it repleniſhed with all miseries: such vncertaintie, that we are no sooner borne, but we are subiect to death: the one foote no sooner on the ground, but the other readie to slip into the graue. Heere shalt thou finde ease for thy burden of sinne, comfort for thy conscience pined with vanitie: mercie for thine offences, by the martyrdome of thy sauiour.

By this thou shalt be able to instruct those ý be weak, to confute those that be obstinate, to confound those that be erronious, to confirme the faithfull, the comfort the desperate, to cut off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the heartes of many by thy sound doctrine. If this seeme too straight a dyet for thy straunge disease, or too holie a profession for so hollow a person, then emploie thy selfe to martiall feats, to iusts, to turneis, yea, to all torments, rather than to loyter in loue, and spend thy life in the laps of Ladies.

What more monstrous can there bee, than to see a young man abuse those gifts to his owne shame, which God hath giuen him for his owne preferment? What greater infamie, than to conferre the sharpe witte

to

to the making of lewde Sonets, to the idolatrous worshipping of their Ladies, to the vaine delights of fancie, to all kinde of vice, as it were against kinde and course of Nature? Is it not follie to shew wit to women, which are neither able nor willing to receiue fruite thereof.

Doest thou not know that the trée Siluacenda beareth no fruit in Pharo? That the Persian trée in Rhodes doe onelie ware grëene, but neuer bring forth apple. That Amonius and Nardus will onelie growe in India, Balsamum onelie in Syria, that in Rhodes no Eagle will build her neast, no Owle liue in Crete, no wit spring in the wil of women? Mortifie therefore thy affections, and force not Nature against Nature to striue in vaine. Goe into the Countrie, looke to thy groundes, yoake thine Oxen, followe the Plough, graft thy trées, beholde thy cattell, and deuise with thy selfe howe the increase of them may increase thy profit. In Autumne pull thine apples, in Summer plie thy Haruest, in the Spring trimme thy Garden, in the Winter thy woods, and this beginning to delight to be a good Husband, thou shalt beginne to detest to be in loue with an idle huswife: when profit shal beginne to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, vse hunting or hawking, either rouse the Deare, or vnpearch the Phesaunt, so shalt thou rote out the remembraunce of thy former loue, and repent thée of thy foolish lust. And although thy sweete heart binde thée by oath alwaie to holde a Candle at her shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flie into the Countrie, neither water thou thy plants in that thou departest from thy Pigges me, neither stand in a mammering whether it bee best to depart or not: but by how much the more thou art willing to goe, by so much the more hasten thy steps: neither faine for thy selfe anie sleueleste excuse

whereby

whereby thou maiſt tarrie. Neither let raine nor thunder, neither lightning nor tempeſt ſtaie thy iourney, and recken not with thy ſelfe how many miles thou haſt gone, that ſheweth wearineſſe, but how many thou haſt to goe, that proueth manlineſſe.

But fooliſh and frantike louers will déeme my precepts hard, and eſtéeme my perſwaſions haggard: I muſt of force confeſſe, that it is a corraſiue to the ſtomacke of a louer, but a comfort to a godlie liuer, to runne through a thouſand pikes to eſcape ten thouſand perills. Sower potions bring ſound health, ſharpe purgations make ſhort diſeaſes, and the medicine the more bitter it is, the more better it is in working. To heale the bodie we trie Phiſicke, ſearch cunning, proue ſorcerie, venture through fire and water, leauing nothing vnſought, that may be gotten for money, bée it neuer ſo much, or procured by anie menes, be they neuer ſo vnlawful. How much more ought we to hazard all things for the ſafegard of minde, and quiet of conſcience? And certes eaſier will the remedie be, when the reaſon is eſpied: doe you not knowe the Nature of women which is grounded onelie vpon extremities?

Doe they thinke anie man to delight them, vnleſſe he doate on them? Anie to be zealous, except they be iealous? Anie to be feruent, in caſe he be not furious? If hée be cleanlie, then tearme they him proude: if meane in apparell, a ſlouen: if tall, a lungis, if ſhort, a dwarfe: if bolde, blunt: if ſhamefaſt, a coward: Inſomuch as they haue neither meane in their frumps, nor meaſure in their folly. But at the firſt the Dre weildeth not the yoake, nor the colt the ſnaffle, nor the louer good counſell, yet time cauſeth the one to bend his neck, the other to open his mouth, and ſhould enforce the third to yéelde his right to reaſon. Laie before thine eies, the ſlights and deceits of thy Ladie, her ſnatching in ieſt, and kéeping in earneſt, her periurie, her impietie, the countenaunce ſhe ſheweth to thée of

courſe,

course, the loue she beareth to others of zeale, her open malice, her dissembled mischiefe.

O, I would in repeating their vices thou couldest bee as eloquent, as in remembring them thou oughtest to bee penitent: be she neuer so comelie call her counterfait, bee she neuer so straight, thinke her crooked: & worst all parts of her bodie to the worst, be she neuer so worthie. If shee be well set, then call her a Bolle: if slender, a Hasill twig: if Nut-browne, as blacke as a coale, if well couloured, a painted wall: if she be pleasant, then is she a wanton: if sullen, a clowne: if honest, then is she coie: if impudent, a harlot.

Search euerie vaine and sinow of their disposition: if she haue no sight in descant, desire her to chaunt it: if no cunning to daunce, request her to trip it: if no skill in Musick, proffer her the Lute, if an ill gate, thē walke with her: if rude in speech, talke with her: if she be gag toothed, tell her some merrie iest to make her laugh: if pinke eied, some dolefull historie to cause her weepe: in the one her grinning will shew her deformed, in the other her whining like a pigge halfe roasted.

It is a world to see how commonlie we are blinded with the collusions of women, and more entised by their ornaments being artificiall, than their proportion beeing naturall. I loath almost to thinke on their ointments and Apothecarie drugs, the sliking of their faces, and all their slibber sauces, which bring queasinesse to the stomack, and disquiet to the minde.

Take from them their periwigges, their paintings, their iewells, their rolles, their boulsteringes, and thou shalt sone perceiue that a woman is the least part of her selfe. When they be once robbed of their roabes, then will they apeare so odious, so vglie, so monstrous, that thou wilt rather thinke them Serpents than Saintes, and so like hagges, that thou wilt feare rather to bee inchanted than enamoured. Loke in their Closets, and

there shalt thou finde an Apothecaries shoppe of sweete confections, a Surgions Bore of sundrie salues, a Pedlers pack of new fangles. Besides all this, their shadows, their spots, their lawnes, their lasekies, their ruffes, their rings, shew them rather Cardinalls Curtisans, than modest Matrones, and more carnallie affected, than moued in conscience. If euerie one of these things seuerallie be not of force to moue thée, yet all of them ioyntlie should mortifie thée.

Moreouer, to make thée the more stronger to striue against these Syrens, and more subtill to deceiue these tame Serpents, my counsaile is, that thou haue more strings to thy bowe than one, it is safe riding at two Ankers, a fire diuided in twaine burneth slower, a fountaine running into many riuers is of lesse force, the minde enamoured on two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the latter quencheth the concupiscence of the first.

Yet if thou be so weake, béeing bewitched with their wiles, that thou hast neither will to eschue, nor wit to auoide their companie, if thou be either so wicked that thou wilt not, or so wedded, that thou canst not abstaine from their glaunces, yet at the least dissemble thy griefe. If thou be as hot as the mount Aetna, faine thy selfe as colde as the hill Caucasus, carrie two faces in one hoode, couer thy flaming fancie with fained ashes, shew thy selfe sound when thou art rotten, let thy hiew be merrie, when thy heart is melancholie, beare a pleasant countenaunce with a pined conscience, a painted sheath with a leaden dagger. Thus dissembling thy griefe, thou mayst recure thy disease, Loue creepeth in by stealth, & by stealth slideth awaie.

If shée breake promise with thée in the night, or absent her selfe in the daie, séeme thou careless, and then will she be carefull: if thou languish, then will shée bée lauish

lanish of her honour, yea, and of the other straunge beast her honestie. Stand thou on thy pantuffles, and she will vaile bonet. Lie thou aloofe, and she wil ceaze on the lure: if thou passe by her doze, and bée called backe, either sæme thou deafe and not to heare, oz desperate, and not to care. Flie the places, the parlers, the poztals, wherein thou hast bene conuersant with thy Ladie, yea Philautus, shun the stréet where Lucilla doth dwell, least the sight of her window renue the summe of thy sozrow.

Yet although I would haue thée pzecise in kéeping these pzecepts, yet would I haue thée to auoide solitarynesse, that bzéedes melancholie: melancholie, madnesse: madnesse, mischiefe, and vtter desolation: haue euer some faithfull phære, with whome thou maist communicate thy counsailes, some Pilades to encourage Orestes, some Damon to release Pithias, some Scipio to recure Lælius. Phillis in wandzing the woods hanged her selfe, Asiarchus fozsaking companie, spoiled himselfe with his owne bodkin. Biarus a Romane, moze wise than fozтunate, bæing alone destroyed himselfe with a potshard. Beware of solitarinesse.

But although I would haue thée vse companie foz thy recreation, yet woulde I haue thée alwaies to leaue the companie of those that accompanie thy Ladie: yea, if thée haue anie iewell of thine in her custodie, rather lose it, than goe foz it: least in sæking to recouer a trifle, thou renue thine olde trouble. Be not curious to curle thy haire, noz carefull to be neate in thy apparell: bée not pzodigall of thy golde, noz pzecise in thy going: bée not like the English-man, which pzeferreth euerie straunge fashion, befoze the vse of his Countrie. Be thou dissolute, least thy Ladie thinke thée foolish in framing thy selfe to euerie fashion foz her sake. Beléeue not their oaths and solempne pzotestations, their exozcismes and conjurations, their teares which they haue at commaundement, their alluring lookes, their treading on the toe,

their vnsauorie toies.

Let euerie one loath his Ladie, and be ashamed to be her seruant. It is riches and ease that nourisheth affection, it is plaie, Wine, and wantonnesse, that fedeth a louer as fat as a sole: refraine from all such meates as shal prouoke thine appetite to lust, & all such meanes as may allure the mind to folly. Take clere water for strong wine, browne bread for fine manchet, beefe & brewis for Duailes & partridge: for ease, labour: for pleasure, paine: for surfetting, hunger: for sleepe, watching: for the fellowship of Ladies, the companie of Philosophers. If thou saie to me, Physitiō heale thy selfe. I answere, that I am meetly wel purged of that disease, & yet I was neuer more willing to cure my selfe, than to comfort my friend. And seeing the cause that made in me so cold a deuotion, should make in thee also as frosen a desire, I hope thou wilt be as readie to prouide a salue, as thou wast hastie in seeking a sore. And yet Philautus, I would not y all women should take Pepper in the nose, in that I haue disclosed the legerdemaines of a few, for well I know, none will winch except she be gaulded, neither anie be offended vnlesse she be guiltie. Therefore I earnestlie desire thee, that thou shew this cooling Card to none, except thou shew also this my defence to them all. For although I waie nothing the ill will of light huswiues, yet would I be loth to lose the good will of honest matrones. Thus being readie to go to Athens, and readie there to entertaine thee, whensoeuer thou shalt repaire thether, I bid thee farewell, and flie Women.

Thine euer,
Euphues.

Euphues to Thilautus.

To the graue Matrones,
and honeſt Maidens
of Italie.

Gentlewomen, becauſe I woulde neither be miſtaken of purpoſe, neither miſconſtrued of mallice, leaſt either the ſimple ſhould ſuſpect me of follie, or the ſubtile condemne me of blaſphemie, agaynſt the noble Sexe of women, I thought good that this my faith ſhould be ſet downe to finde fauour with the one, and confute the cauills of the other. Beleeue me Gentlewomen, although I haue bene bold to inueigh againſt many, yet am I not ſo brutiſh to enuie them all, though I ſeeme not ſo gameſome as Ariſtippus to plaie with Lais, yet am I not ſo dogged as Diogenes to abhorre all Ladies, neither would I you ſhould thinke me ſo fooliſh (although of late I haue bene verie fantaſticall) that for the light behauiour of a few, I ſhould call in queſtion the demeanour of all, I know that as there hath bene an vnchaſt Helen in Greece, ſo there hath ben alſo a chaſt Penelope, as there hath beene a prodigious Paſiphae, ſo there hath bene a godlie Theocrita, though many haue deſired to be beloued, as Iupiter loued Alcmena, yet ſome haue wiſhed to be imbraced, as Phrigius imbraced Piera: as there hath raigned a wicked Iezabel, ſo hath ther ruled a deuout Debora: though many haue ben as fickle as Lucilla, yet hath there bene many as faithfull as Lucretia. Whatſoeuer therfore I haue ſpoken of the ſplene againſt the ſlights and ſubtilties of women, I hope there is none will miſlike it if ſhe be honeſt, neither care I if anie doe, if ſhe be an harlot. The ſower Crab hath the ſhew of an apple, as well as the ſweet Pippin, the blacke Rauen the ſhape of a bird as well as the white Swan, the leawde wight the name of a woman as well as the honeſt ma-

trone. There is great difference betweene the standing puddle and the running streame, yet both water: great oddes betweene the Adamant and the Pommice, yet both stones: a great distinction to bee put betweene Vitrum and the Christall, yet both Glasse: great contrarietie betweene Lais and Lucretia, yet both women. Seeing therefore one may loue the cleere Conduit water, though hee loath the muddie ditch, and weare the precious Diamond, though he despise the ragged bricke. I thinke one may also with safe conscience reuerence the modest sexe of honest Maidens, though he forsweare the lewde sort of vnchast minions. Vlysses though he detested Calipso with her sugered voice, yet he imbraced Penelope with her rude distaffe. Though Euphues abhorre the beautie of Lucilla, yet will he not abstaine from the companie of a graue maiden. Though the teares of the Hart be salt, yet the teares of the Boze be sweete: though the teares of some women be counterfait to deceiue, yet the teares of many be currant to trie their loue.

I for my part will honour those alwaies that be honest, and worship them in my lyfe whom I shall knowe to be worthie in their liuing: neither can I promise such precisenesse, that I shall neuer be caught againe with the bait of beautie, for although the falsehood of Lucilla haue caused me to forsake my wonted dotage, yet the faith of some Ladie may cause mee once againe to fall into mine olde disease. For as the fire stone in Lyguria, though it bee quenched with milke, yet againe is kindled with water, or the rootes of Anchusa, though it bee hardned with water, yet againe it is made soft with Oile, so the heart of Euphues inflamed earst with loue, although it be coled with the deceits of Lucilla, yet will it againe flame with the loyaltie of some honest Ladie, and although it be hardened with the water of wilynesse, yet will it be mollified with the Oile of wisedome. I presume therefore so much vpon the discretion of you Gentlewomen, that you will

not

not thinke the worse of me, in that I haue thought so ill of some women, or loue me the worse, in that I loath some so much. For this is my faith, that some one Rose will be blasted in the bud, some other neuer fall from the stalke: that the Oake wil sone be eaten with the worme, ỹ walnut trée neuer: that some women will easilie be entised to follie, some other neuer allured to vanitie: You ought therefore no more to be agréeued with that which I haue said, than the Mint Maister to sée the coiner hanged, or the true subiect the false traitor araigned, or the honest man the théefe condemned.

And so farewell.

You haue heard (Gentlemen) how sone the hot desire of Euphues was turned into a colde deuotiõ, not that fancie caused him to change, but that the fickleneste of Lucilla enforced him to alter his mind. Hauing therfore determined with himself neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, he immediatlie repaired to Athens, there to follow his own priuate studie: & calling to mind his former lasenes, & how in his youth he had mispent his time, he thought to giue a caueat to al parents how they might bring vp their children in vertue, & a commaundement to all youth, how they should frame thẽselues to their fathers instructiõs: in which is plainlie to be séene, what wit can and will do if it be wel emploied, which discourse following, although it bring lesse pleasure to your youthfull mindes than his first discourse, yet will it bring more profit: in the one béeing contained the race of a louer, in the other the reasons of a Philosopher.

Euphues

IT is commonlie saide, yet doe I thinke it a common lie, that Experience is the mistresse of fooles, for in my opinion they be most fooles that want it. Neither am I one of the least that haue tried this true, neither he onelie that heeretofore thought it to be false. I haue bene heere a student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, ý I should hardlie haue seene by learning. I haue throughlie sifted ý dispositiō of youth, wherin I haue found more bran than meale, more dowe than leauen, more rage, than reason. He that hath bene burned knoweth the force of the fire, hee that hath bene stong, remembreth the smart of the Scorpion, hee that hath endured the brunts of fancie, knoweth best how to eschus the broiles of affection. Let therefore my counsaile bee of such authoritie, as it may commaund you to bee sober, your conuersation of such integritie as it may encourage mee to goe forward in that which I haue taken in hand: the whole effect shall be to set downe, a young man, so absolute, as that nothing may bee added to his further perfection. And although Plato hath bene so curious in his Common weale, Aristotle so precise in his happie man, Tullie so pure in his Oratour, that wee may well wish to see them, but neuer haue anie hope to inioy them, yet shall my young Impe bee such a one, as shall be perfect euerie waie, and yet common, if diligence & industrie be imploied to the attaining of such perfection. But I would not haue young men slow to follow my precepts, or idle, to deferre the time, like Saint George, who is euer on horseback, yet neuer rideth.

If my counsaile shall seeme rigorous to Fathers, to instruct their children, or heauie for youth to followe their parents will: let them both remember that the Estridge disgesteth hard yron to preserue his health, that the soul-

dier

dier lieth in his harneſſe to atchieue conqueſt, that the ſicke patient ſwalloweth bitter pilles to bee eaſed of his griefe, that youth ſhould indure ſharpe ſtormes to finde reliefe.

I my ſelfe had bene happie if I had ben vnfortunate, wealthie, if left meanlie, better learned if I had ben better liued: we haue an olde (Prouerbe) youth will haue his courſe. Ah Gentlemen, it is a courſe which we ought to make courſe account of, repleniſhed with more miſeries than olde age, with more ſins than common cut-throats, with more calamities than the date of Priamus: we are no ſoner out of the ſhell, but we reſemble the Cocyx, which deſtroieth her ſelfe through ſelfe wil, or ẏ Pellican, which pearceth a wound in her owne breaſt: we are either lead with a vaine glorie of our proper perſonage, or with ſelfe loue of our owne capacitie, either entangled with beautie, or ſeduced by idle paſtimes, either witcht with vicious companie of others, or inueigled with our owne conceits: of all theſe things I may the bolder ſpeake, hauing tried it true to mine owne trouble.

To the intent therefore that all young Gentlemen might ſhunne my former loſeneſſe, I haue ſet it downe, & that all might followe my future life, I meane heere to ſhew what fathers ſhould do, what children ſhould follow, deſiring them both not to reiect it, becauſe it proceedeth from one which hath ben lewd, no more than if they would neglect the gold becauſe it lieth in the durtie earth, or the pure wine for that it commeth out of a homelie preſſe, or the precious ſtone Aetites which is found in the filthie neaſts of the Eagle, or the precious Gemme Draconites, that is euer taken out of the head of the poiſoned dragon. But to our purpoſe.

¶ That the childe be true borne, no baſtard.

FIrſt, touching the procreation, it ſhall ſeeme neceſſarie to intreate of: whoſoeuer he be that deſireth to be the ſire of an happie ſonne, or the Father of a fortunate child, let him abſtaine from thoſe women, which be either baſe of birth, or bare of honeſtie: for if the mother be noted of incontinencie, or the Father of vice, the child will either during life be infected with the like crime, or the trecheries of his parents, as ignomie to him will be caſt in his teeth: For we commonlie call thoſe vnhappie children, which haue ſprong from vnhoneſt parents. It is therefore a great treaſure to the Father, and tranquilitie to the minde of the childe, to haue that libertie which both nature, law, and reaſon, hath ſet downe. The guiltie conſcience of a Father that hath troden awrie, cauſeth him to thinke & ſuſpect that his Father alſo went not right, whereby his owne behauiour is as it were a witneſſe of his owne baſeneſſe: euen as thoſe that come of a noble progenie boaſt of their gentrie: Heere-vpon it came, that Diophantus, Themiſtocles his ſonne, would often and that openlie ſaie in a great multitude, that whatſoeuer he ſhould ſeeme to requeſt of the Athenians, he ſhould be ſure alſo to obtaine, for ſaith he, whatſoeuer I will, that will my mother, & that my mother ſaith, my Father ſaith, and what my father deſireth, that the Athenians will graunt moſt willinglie. The bolde courage of the Lacedemonians is to be praiſed, which ſet a fine on the head of Archidamus their king, for that he had married a woman of a ſmall perſonage, ſaying, he minded to get Quænes, not kings to ſuccæde him. Let vs not omit that which our auncеſtours were wont preciſelie to kæpe,

kéepe, that men ſhould either bée ſober or drinke little wine, that would haue ſober and diſcréet children, for that the fact of the father would be figured in the infant. Diogenes therefore ſéeing a young man either ouercome with drinke, or bereaued of his wits, cried with a loude voice: Youth, youth, thou hadſt a droken Father. And thus much for procreation, now how the lyfe ſhould be lead, I will ſhew briefly.

¶How the life of a young man ſhould bee lead.

There are three things which cauſe perfection in man, Nature, Reaſon, Vſe. Reaſon I call diſcipline, Vſe, Exerciſe: if anie one of theſe braunches want, certainlie the trée of Vertue muſt néeds wither. For Nature without Diſcipline is of ſmall force, and Diſcipline without Nature more féeble: if exerciſe or ſtudie bée voide of anie of theſe, it auayleth nothing. For as in tilling of the ground and huſbandrie, there is firſt choſen a fertile ſoile, then a cunning ſower, then good ſéede: euen ſo muſt we compare Nature to the fat Earth, the expert huſbandman to the Schoolemaiſter, the faculties and ſciences to the pure ſéedes. If this order had not béene in our predeceſſours, Pythagoras, Socrates, Plato, and whoſoeuer was renowmed in Greece, for the glorie of wiſedome, they had neuer béene eterniſhed for wiſe men, neither canoniſed as it were for Saintes, among thoſe that ſtudie Sciences. It is therefore a moſt euident ſigne of Gods ſingular fauour towards him that is endewed with all theſe qualities, without the which, man is moſt miſerable. But if there be anie one that thinketh wit not neceſſarie to the obtaining of wiſedome, after he hath gotten the waie to Vertue by induſtrie and exercise, hée is an heretike, in my opinion touching the true

faith of learning, for if Nature play not her part, in vaine is labour, and as I saide before, if studie be not employed, in vaine is Nature. Sloth turneth the edge of wit, Studie sharpneth the minde, a thing be it neuer so easie is harde to the (idle) a thing bee it neuer so harde is easie to the wit well employed. And most plainelie we may see in many things the efficacie of industrie and labour.

The little droppes of raine pearce the hard Marble, Yron with often handling is worne to nothing. Besides this, Industrie sheweth her selfe in other things, the fertile soile if it be neuer tilled doth ware barren, and that which is most noble by nature is made most vile by negligence, what tree if it be not topped beareth anie fruite? What Vine if it be not proined bringeth forth Grapes? Is not the strength of the bodie tourned to weakneſſe, with too much delicacie? were not Milo his armes brawnfallen for want of wrastling. Moreouer, by labour the fierce Unicorne is tamed, the wildest Fawlcon is reclaymed, the greatest Bulwarke is sacked. It was well answered of that man of Thessalie, who beeing demaunded who among the Thessalians were reputed most vile, those sayd he, that liue at quiet & ease, neuer giuing themselues to martiall affaires: but what should one vse many words in a thing alreadie proued. It is custome, vse, and exercise, that bring a young man to vertue, and vertue to his perfection.

Lycurgus the lawe giuer of the Spartans did nourish two Whelpes, both of one sire and one dainme, but after a sundrie manner, for the one he framed to hunt, and the other to lie alwaies in the chimneis end at the Porredge pot, afterward calling the Lacedemonians into one assemblie, he said: To the attaining of Vertue, yee Lacedemonians, Education, Industrie, and Exercise, is the most noblest meanes, the truth of which I will make manifest vnto you by triall, then bringing forth the whelps,

and

and setting downe there a pot and a Hare, the one ranne at the Hare, the other at the porredge pot: the Lacedemonians scarce vnderstanding this mysterie, he said: Both of these be of one sire and one dam, but you see how Education altereth Nature.

¶Of the education of youth.

IT is most necessarie and most naturall in mine opinion, that the Mother of the child be also the Nurse, both for the entire loue she beareth to the babe, and the great desire she hath to haue it well nourished: for is there anie one more meete to bring vp the Infant than she that bore it? Or will anie be so carefull for it, as she that bred it? For as the throbbes and throwes in child-birth wrought her paine: so the smiling countenaunce of the Infant increaseth her pleasure. The hyred Nurse is not vnlyke to the hyred seruant, which not for good will, but gaine, not for the loue of the man, but the desire of the money, accomplisheth his dayes worke.

Moreouer, Nature in this point enforceth the mother to nurse her owne childe, which hath giuen vnto euerie beast milke to succour her owne: & me thinketh Nature to be a most prouident foresèer and prouider for the same, which hath giuen to a woman two pappes, that if shée could conceiue two, shée might haue wherewith also to nourish twaine, and that by sucking of the mothers breasts there might be a greater loue, both of the mother towards the childe, and the childe towardes the mother, which is verie likelie to come to passe, for we see commonlie those that eate and drinke and liue together, to be more zealous one to the other, than those that méete seldome, is not the name of a mother more swéete? If

it bée, why is halfe that Title bestowed on a Woman, which neuer felte the paines in conceiuing, neyther can conceiue the lyke pleasure in nourishing, as the Mother doeth? Is the Earth called the mother of all things, onelie becaule it bringeth forth? No, but becaule it nourisheth those things that spring out of it, whatsoeuer is bred in the sea, is fed in the sea, no plant, no trée, no hearb commeth out of the ground that is not moistened, and as it were nursed of the moisture and milke of the earth: the Lionesse nurseth her whelpes, the Rauen cherisheth her birds, the Viper her broode, and shall a woman cast awaie her babe?

I account it cast awaie, which in the swath clowtes is cast aside, and little care can the mother haue, which can suffer such crueltie. And can it be tearmed with anie other title than crueltie, the infant yet loking red of the mother, the mother yet breathing through the tormentes of her trauaile, the child crying for helpe, which is saide to moue wilde beasts: euen in the selfe saide moment it is borne, or the nert minute, to deliuer it to a strange nurse, which perhaps is neither wholesome in bodie, neither honest in maners: which estéemeth more thy argēt, although a trifle, than thy tender infant, thy greatest trasure? Is it not necessarie and requisite, that the Babe bée noursed with that true accustomed iuyce, and cherished with his wonted heate, and not fedde with counterfait dyet? Wheate throwen into a straunge ground, tourneth to a contrarie graine, the Vine translated into another soyle chaungeth his kinde. A slippe pulled from the stalke withereth, the young childe as it were slipped from the pappes of his mother, eyther chaungeth his Nature, or altereth his disposition. It is pretelie saide of Horace, A new vessell will long time sauour of that liquor, that is first powred into it, and the Infant will euer smell of the Nurses manners hauing tasted of her milke.

There-

Therefore let the mother as often as she shall behold those two fountaines of milke, as it were of their owne accord flowing and swelling with liquor, remember that she is admonished of Nature, yea, commaunded of dutie, to cherish her owne childe with her owne teates, otherwise, when the Babe shall now begin to tattle and call her Mamma, with what face canne shée heare it of his mouth, vnto whom she hath denied Mamma? It is not milke onelie that increaseth the strength or augmenteth the bodie, but the naturall heate and agrément of the mothers bodie, with the childe, it craueth the same accustomed moisture that before it receiued in the bowelles, by the which the tender partes were bound and knit together, by the which it increased and was succoured in the bodie.

Certes I am of that minde, that the wit and disposition is altered and changed by the milke, as the moisture and sap of the Earth doth chaunge the Nature of that trée or plant that it nourisheth. Wherefore the common bye worde of the common people, séemeth to bée grounded vppon good experience, which is: This fellow hath sucked mischiefe euen from the teate of his Nurse: The Grecians when they sawe anie one sluttishlie fedde, they would saie euen as Nurses, wherby they noted the great disliking they had of their fulsome féeding. The Etimologie of Mother among the Grecians, may aptlie bée applied to those mothers which vnnaturallie deale with their Children, they call it Meter a Meterine, that is, Mother, of not making much off, or of not nourishing. Hereof it commeth, that the Sonne doeth not with déepe desire loue his Mother, neyther with dutie obey her, his naturall affection béeing as it were diuided, and distraught into twaine, a Mother and a Nourse: Hereof it procéedeth that the mother beareth but a colde kindnesse towards her childe, when shée shall sée the Nature of the Nurse in the nurture of the childe. The chiefest

ſeſt waie to learning is, if there be a mutuall loue and feruent deſire, betweene the teacher & him that is taught, then verilie the greateſt furtheraunce to Education is, if the mother nourish the child, and the childe ſucke the mother, that there be as it were a relation & reciprocall order of affection.

Yet if the mother either for the euill habit of her bodie, or the weakneſſe of her paps, cannot though ſhe would, nurſe the Infant, then let her prouide ſuch a one, as ſhall be of a good complection, honeſt condition, carefull to tender the child, louing to ſée wel to it, willing to take pains, diligent in tending and prouiding all things neceſſarie, & as like both in the liniaments of the bodie and diſpoſiti of the minde to the mother as may bée. Let her foreſlowe no occaſion that may bring the childe to quietneſſe and cleanelyneſſe: for as the partes of a childe, as ſoone as it is borne, are framed and faſhioned of the Midwife, that in all points it may be ſtraight and comelie: ſo the manners of the childe at the firſt are to bée loked vnto, that nothing diſcommend the minde, that no croked behauiour or vndecent demeanour bée found in the man.

Young and tender age is eaſilie framed to manners, and hardlie are thoſe things mollified which are hard. For as the Stéele is imprinted in the ſoft Ware: ſo learning is ingrauen in the minde of an young Impe. Plato that diuine Philoſopher, admoniſheth all Nurſes and weaners of youth, that they ſhould not bée to buſie, to tell them fond fables or filthie tales, leaſt at their enteraunce into the worlde, they ſhoulde bée contaminated with vnſéemelie behauiour. Vnto the which, Phocilides the Poet doth pithelie allude, ſaying: Whileſt that the child is young, let him be inſtructed in vertue and litterature.

Moreouer, they are to be trained vp in the language of their Countrie, to pronounce aptlie and diſtinctly without

out ſtammering euerie woꝛde and ſillable of their native ſpæch, and to bé kept from barbarous talke, as the ſhip from Rockes : leaſt béeing affected with their barbariſme, they be alſo infected with their vncleane conuerſation.

It is an olde Pꝛouerbe, that if one dwell the nexte doꝛe to a créeple, he will learne to hault, if one bée conuerſant with an hypocrite, he will ſone endeauour to diſſemble. When this young Infant ſhall growe in yeares, and bée of that ripeneſſe that he can conceiue learning, inſomuch as he is to be committed to the tuition of ſome Tutoꝛ, all diligence is to be had to ſearch ſuch a one, as ſhall neither be vnlearned, neither ill liued, neither a light perſon.

A Gentleman that hath honeſt and diſcréete ſeruants diſpoſeth them to the increaſe of his Segnioꝛies, one hée appointeth ſteward of his Courtes', another ouerſéer of his lands, one his Factoꝛ in farre Countries foꝛ his merchaundiſe, another puruayour foꝛ his cates at home. But if among all his ſeruants he ſhall eſpie one, either filthie in his talk, oꝛ fooliſh in his behauiour, either without wit, oꝛ voide of honeſtie, either an vnthꝛift oꝛ a wittal, him he ſettes not as ſurueiour and ouerſéer of his mannoꝛs, but as a ſuperuiſour of his childꝛens conditions and manners: to him hée committeth the guiding and tuition of his ſonnes, which is by his pꝛoper nature a ſlaue, a knaue by condition, a beaſt in behauiour : and ſoner will they beſtow a hundꝛeth crownes to haue a hoꝛſe well bꝛoken, than a childe well taught. Wherein I cannot but merualle to ſée them ſo carefull to increaſe their poſſeſſions, when they be careleſſe to haue them wiſe that ſhoulde inherit them.

A good and diſcréete Schoolemaiſter ſhoulde be ſuch a one as Phœnix was, the inſtructour of Achilles, whome Pelleus (as Homere repoꝛteth) appointed to that ende, that hée ſhoulde bée vnto Achilles, not onelie a Teacher

of learning, but an ensample of good liuing. But that is most principallie to be loked for, and most diligentlie to be foreseene, that such tutors be sought out for the education of a young childe, whose life had neuer bene stained with dishonestie, whose good name hath neuer bene called into question, whose manners hath bene irreprehensible before the world. As husbandmen hedge in their trées, so should good Schoolemaisters with good manners hedge in the wit and disposition of the Scholler, whereby the Blossomes of learning may the soner increase to a Bud.

Manie Parents are in this to bée misliked, which hauing neither triall of his honestie, nor experience of his Learning, to whom they commit the Childe to be taught, without anie dœpe or due consideration put them to one, either ignorant or obstinate, the which if they themselues shall doe of ignorance, the follie cannot be excused: if of obstinacie, theyr lewdnesse is to bée abhorred.

Some Fathers are ouercome with the flatterie of those soles, which profesle outwardlie great knowledge, and shew a certaine kind of dissembling sincéritie in their life. Others at the intreating of their familiar friends are content to commit their sonnes to one, without either substaunce of honestie or shadow of learning. By which their vndiscréete dealing, they are lyke those sicke men which reiect the expert and cunning Phisition, and at the request of their friends, admit the hœdlesse practiser, which daungereth the patient, and bringeth the bodie to his bane. Or not vnlyke vnto those, which at the instant and importunate sute of their acquaintaunce, refuse a cunning pilot and chose an vnskilfull Marriner, which hazardeth the ship and themselues in the calmest sea.

Good God, can there be anie that hath the name of a Father, which will estéeme more the fancie of his friend,

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than the nurture of his sonne? It was not in vaine, that Crates would often saie, that if it were lawfull euen in the market place he would crie out: Whether runne you Fathers, which haue all your carke and care to multiplie your wealth, nothing regarding your children, vnto whō you must leaue all. In this they resemble him, which is verie curious about the shoe, and hath no care of the foote.

Besides this, there are many fathers so inflamed with the loue of wealth, that they bee as it were incensed with hate against their children, which Aristippus seeing in an olde miser, did partlie note it. This old miser asking of Aristippus, what he would take to teach and bring vp his sonne, answered, a thousand groates: a thousand groates, God shield, answered this old huddle, I can haue two seruants of that price. Vnto whom he made answere, thou shalt haue two seruants & one sonne, & whether wilt thou sell? Is it not absurde to haue so great a care on the right hand of the child to cut his meat, that if he handle his knife in the left hand, we rebuke him seuerelie, and to be secure of his nurture in discipline and learning? But what doe happen vnto those Parents that bring vp their children like wantons?

When their sonnes shall growe to mans estate, disdaining now to be corrected, stubburne to obey, giuing themselues to vaine pleasures, and vnseemelie pastimes, then with the foolish trewant they begin to ware wise, and to repent them of their former follie, when their sonnes shall insinuate themselues in the companie of flatterers, (a kinde of men more perillous to youth, than anie kinde of beastes.) When they shall haunt Harlots, frequent Tauernes, bee curious in their attire, costly in their diet, careleste in their behauiour, when they shall either be common Dicers with Gamesters, eyther wanton dallyers with Ladies, eyther spend all their thrift in Wine, or all their wealth on women: then the

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Father curseth his owne securitie, and lamenteth too late his childes misfortune, then the one accuseth his sire, as it were of mallice, that he would not bring him vp in larning, & himselfe of mischiefe, that he gaue not his minde to good letters. If these youths had bene trained vp in the companie of anie Philosopher, they would neuer haue ben so dissolute in their life, or so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discréete demeanour that plaineth the path to felicitie.

If one haue either the giftes of fortune, as great riches, or of Nature, as séemelie personage, he is to be despised in respect of learning. To be a noble man it is most excellent, but that is our auncestours, as Vlysses sayd to Aiax, as for our nobilitie, our stocke, our kindered, and whatsoeuer we our selues haue not done, I scarcelie account ours. Riches are precious, but Fortune ruleth the roast, which oftentimes taketh awaie all from them that haue much, and giueth them more which hath nothing. Glorie is a thing worthie to bée followed, but as it is gotten with greate trauaile, so is it lost in a small time.

Beautie is such a thing as wée commonlie preferre before all thinges, yet it vadeth before wée perceiue it to flourish: Health is that which all men desire, yet euer subiect to anie disease: Strength is to bée wished for, yet is it either abated with an Ague, or taken awaie with age: Whosoeuer therefore boasteth of force, is too beastlie, séeing that he is in that qualitie not to bée compared with beasts, as the Lyon, the Bull, the Elephant.

It is vertue, yea vertue, Gentlemen, that maketh Gentlemen: that maketh the poore, rich: the base borne, noble: the subiect, a soueraigne: the deformed, beautifull: the sicke, whole: the weake, strong: the most miserable, most happie. There are two principall and peculiar gifts

in the nature of man, Knowledge and Reason: the one commaundeth, the other obaieth: these things neither the whirling whéele of Fortune can chaunge, neither the deceitfull cauelling of worldlings separate, neither sickneſſe abate, neither age abolish.

It is onelie Knowledge, which worne with yeares wareth young, and when all things are cut awaie with the Sickle of time, Knowledge flourisheth so high, that Time cannot reach it. Warre taketh all thinges with it euen as the whirle poole, yet muſt it leaue learning behinde it, wherefore it was wiſelie aunſwered in my opinion of Stilpo the Philoſopher: For when Demetrius wonne the Citie, and made it euen to the ground, leauing nothing standing, he demanded of Stilpo, whether he had loſt anie thing of his in this great ſpoile, vnto whom hæ aunſwered, no verilie, for warre getteth no ſpoile of vertue.

Unto the like ſence may the aunſwere of Socrates bée applied, when Gorgias aſked him whether hæ thought the Perſian king happie or not? I knowe not ſaid he, how much vertue and diſcipline he hath: for happineſſe doth not conſiſt in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient than inſtruction for youth, ſo woulde I haue them nurtured in ſuch a place as is renowmed for learning, voide of corrupt manners, vndefiled with vice, that ſéeing no vaine delights, they may the more eaſilie abſtaine from licentious deſires. They that ſtudie to pleaſe the multitude, are ſure to diſpleaſe the wiſe: they that ſéeme to flatter rude people with their rude pretences, leuell at greate honour, hauing no aime at honeſtie. When I was héere a Student in Athens, it was thought a greate commendation for a young Scholler to make an Oration Extempore, but certainlie in my iudgement it is vtterlie to be condemned, for whatſoeuer is done raſhlie, is done alſo raſwlie: hée that taketh vppon him to ſpeake without

premeditation, knoweth neither how to begin, nor where to ende, but falling into a vaine of babbeling, vttereth those things, which with modestie he should haue concealed, and forgetteth those things, that before he had conceiued. An Oration either penned, either premiditated, kæpeth it selfe within the bonds of Decorum, I haue read that Pericles bæing at sundrie times called of the people to pleade, would alwaies answere that he was not readie: euen after the same manner Demosthenes being sent for to declaime amidst the multitude, staid, and said, I am not yet prouided.

And in his inuectiue against Mydas, hée séemeth to praise the profitablenesse of premeditation, I confesse, saith hée, yée Athenians, that I haue studyed and considered dæpelie with my selfe what to speake, for I were a sot, if without due consideration had of those thinges that are to bée spoken, I should haue talked vnaduisedlie. But I speake this not to this ende, to condemne the exercise of the wit, but that I would not haue anie young Scholler openlie to exercise it, but when he shall growe both in age and eloquence, insomuch as hée shall through greate vse and good memorie be able aptlie to conceiue, and readilie to vtter anie thing, thẽ this saying Extempore, bringeth an admiration and delight to the auditorie, and singular praise and commendation to the Orator. For as he that hath long time bene fettered with chaines, bæing released, halteth through the force of his former prons, so he that hath bene vsed to a strict kinde of pleading, when he shall talke Extempore, will sauour of his former penning. But if anie will vse it as it were a precept for youth to tattle Extempore, hée will in time bring them to an immoderate kinde of humilitie. A certaine Painter brought Appelles to the counterfait of a face in a Table, saying: Loe Appelles, I drew this euen now. Whereunto he repled. If thou hadst bene silent, I woulde haue iudged this Picture to haue bene framed of the sodaine, I mer-

meruaile that in this time thou couldest not paint manie moze of these. But returne we againe. As I would haue tragicall and statelie stile shunned, so I would haue that abiect and base phzase eschued, foz this swelling kinde of talke hath little modestie, the other nothing moueth.

Besides this, to haue the Dzation all one in euerie part, neither adozned with fine figures, neither spzinkled with choice phzases, bzingeth tediousnesse to the hearers, and argueth the speaker of little learning and lesse eloquence. He should mozeouer talke of many matters, not alwaies harpe vppon one string, hee that alwayes singeth one note without Descant, bzeedeth no delight, he that alwayes playeth one part, bzeedeth loathsomenesse to the eare. It is varietie that moueth the minde of all men, & one thing sayd twice (as we saie commonlie) deserueth a trudge.

Homer would saie, that it loathed him to repeate anie thing againe, though it were neuer so pleasant oz pzofitable. Though the Rose be sweete, yet being tyed with the Violet, the smell is moze fragrant: though meat nourish, yet hauing good sauour it pzouoketh appetite. The fairest nosegaie is made of many flowers, the finest picture of sundzie colours, the wholsomest medicines of diuerse hearbs: wherefoze it behoueth youth with all industrie to search not onelie the hard questions of the Philosophers, but also the fine cases of the Lawyers, not onelie the quirkes and quiddities of the Logitians, but also to haue a sight in the numbers of Arethmetricians, the Triangles & Circles of the Geometricians, the Sphœre and Globe of the Astrologians, the notes and crochets of the Musitians, the odde conceits of the Poets, the simples of the Phisitions, and in all things, to the end that when they shall be willed to talke of anie of them, they may be ignozant in nothing.

He that hath a garden plot doth as well sowe the Pot hearbe as the Margerom, as well the Lœks as ỳ Lilly, as well

well the wholesome Isoppe as the faire Carnation, the which hée doeth to the intent hée maye haue wholesome hearbes as well to nourish his inward partes, as swéete flowers to please his outward desire, as well fruitfull plantes to refresh his sences, as faire shewes to please his sight. Euen so, whosoeuer that hath a sharpe and capable wit, let him as well giue his minde to sacred knowledge of Diuinitie, as to the profound studie of philosophie, that by his wit he may not onelie reap pleasure but profit, not onelie contentation in minde, but quietnesse in conscience. I will proceede in the Education.

I would haue them first of all to follow Philosophie, as most auncient, yea, most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fairest: euen so to read many Histories and Artes it is pleasant, but as it were to lodge with Philosophie most profitable.

It was prettilie saide of Bion the Philosopher: Euen as when the woers could not haue the companie of Penelope, they ranne to her handmaidens: so they that cannot attaine to the knowledge of Philosophie, applie their mindes to things most vile and contemptible. Wherefore we must preferre Philosophie as the onelie Princesse of all Sciences, and other artes as waiting maides.

For the curing and kéeping in temper of the bodie man by his industrie hath found two things, Phisick, and Exercise, the one cureth sickenesse, the other preserueth the bodie in temper: but there is nothing that may heale diseases, or cure woundes of the minde, but onelie Philosophie.

By this shall wée learne what is honest, what dishonest: what is right, what is wrong: and that I maye in one worde saie what may bée saide, what is to bée knowen, what is to bée auoided: how wée ought to obey our parents, reuerence our elders, entertaine straungers, honour Magistrates, loue our friendes, liue with

our

our wiues vse our seruants. How we should worshippe God, be dutifull to our fathers, stand in awe of our superious, obey law, giue place to officers, how we may chose friends, nurture our children, & that which is most noble, how we should neither be too proud in prosperitie, neither pensiue in aduersitie, neither like beasts ouercome with anger. And heere I cannot but lament Athens, which hauing bene alwaies the nurse of Philosophers, doth now nourish onelie the name of Philosophie. For to speake plainelie of the disorder of Athens, who doeth not see it and sorrowe at it? Such playing at Dice, such quaffing of drinke, such dalliaunce with women, such daunting, that in my opinion, there is no quaffer in Flaunders so giuen to tippeling, no Courtier in Italie so giuen to riot, no creature in the world so misled, as a Student in Athens.

Such a confusion of degrées, that the Scholler knoweth not his dutie to the Bachelor, nor the Bachelor to the Maister, nor the Maister to the Doctour. Such corruption of manners, contempt of Magistrates, such open sinnes, such priuie villanie, such quarrelling in the stréetes, such subtill practises in chambers, as maketh my heart to melt with sorrowe to thinke of it, and shoulde cause your mindes Gentlemen to bée penitent to remember it.

Moreouer, who doth knowe a Scholler by his habite? Is there anie Hat of so vnsœmelie a fashion, anie dublet of so long a waste, anie hose so short, anie attire, eyther so costlie or so courtlie, either so straunge in making, or so monstrous in wearing, that is not worne of a Scholler? Haue they not now in stéede of blacke cloth, blacke Veluet, in stéed of course Sackcloth, fine Silke? Be they not more like Courtiers than Schollers, more like stageplaiers than Students, more like Ruffians of Naples than disputers of Athens? I would to God they did not imitate all other Nations in the vice of the minde, as they doe in

the attire of the bodie, for certainelie, as there is no Nation whose fashion in apparell they doe not vse, so there is no wickednesse published in anie place that they do not practise. I thinke that in Sodom and Gomorra there was neuer more filthinesse, neuer more pride in Rome, more poisoning in Italie, more lying in Crete, more priuie spoiling in Spaine, more Idolatrie in Aegypt, than is at this daie in Athens, neuer such sects among the Heathens, such Scismes among the Turkes, such miſbeleefe among the Infidells, as is now among schollers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowmed for good learning, should be so shamed for ill liuing? That where grace doth abound, sinne should so superabound? That where the greatest profession of knowledge is, there should also be the least practising of honestie.

I haue read of manie Uniuersities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in England, of Oxford and Cambridge, which if they were halfe so ill as Athens, they were so to badde, and as I haue heard, as they bee they bee strake naught. But I can speake the lesse agaynst them for that I was neuer in them, yet can I not choose but be agrieued, that by report I am inforced rather to accuse them of vanitie, than excuse them anie waie. Ah Gentlemen what is to bee loked for, naie, what is not to be feared, when the Temple of Vesta, where virgins should liue, is like the stewes fraught with strumpets, when the Alter where nothing but sanctitie and holinesse should be vsed, is polluted with vncleannesse, when the Uniuersities of Christendome, which should be the eies, the lights, the leauen, the salt, the seasoning of the world, are dimmed with blind concupiscence, put out with pride, and haue lost their sauour with impietie.

Is it not become a bye worde among the common people, that they had rather send their children to the cart than to the Vniuersitie, béeing induced so to saie, for the abuse that raigneth in the Vniuersities, who sending their sonnes to attaine knowledge, finde them little better learned, but a great deale worse liued than when they went, and not onelie vnthriftes of their money, but also banquerouts of good manners: was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Waiter & the scholler, the Tutor and the Pupill, be both agréed, for the one careth not how little paine he taketh for his money, the other how little learning.

I perceiue that in Athens there bée no chaungelinges: when of olde it was sayde to a Lacedemonian, that all the Grecians knew honestie, but not one practised it.

When Panthænea were celebrated in Athens, an olde man going to take a place was mockinglie reiected, at the last comming among the Lacedemonians, all the youth gaue him place, which the Athenians lyked well off. Then one of the Spartans cryed out: Verilie the Athenians knowe what shoulde bée done, but they neuer doe it.

When one of the Lacedemonians had bene for a certaine time in Athens, séeing nothing but dancing, dicing, banketting, surfetting, and licentious behauiour, retourning home he was asked how all things stood in Athens, to whom he answered all thinges are honest there, meaning that the Athenians accounted all thinges good, and nothing bad.

How such abuses should or might be redressed in all Vniuersities, especiallie in Athens, if I were of authoritie to command, it shuld sone be séene, or of credit to perswade those that haue the dealing with them, it should sone bée shewen.

And vntill I ſée better reformation in Athens, my yong Ephœbus ſhall not be nurtured in Athens. I haue ſpoken all this, that you Gentlemen might ſée how the Philoſophers in Athens practiſe nothing leſſe than Philoſophie, what Scholler is he that is ſo zealous at his Booke as Chriſippus, who had not his maide Meliſſa thruſt meate in his mouth, had periſhed with famine, béeing alwaie ſtudying. Who ſo watchfull as Ariſtotle, who going to bedde would haue a ball of braſſe in his hande, that if he ſhould be taken in a ſlumber, it might fall and wake him: No, no, the times are chaunged as Ouid ſaith, and we are chaunged in the times, let vs endeuour eurie one to amend one, and we ſhall all ſoone be amended, let vs giue no occaſion of reproch, and we ſhall more eaſilie beare the burden of falſe reports. And as we ſée by learning what we ſhould doe, ſo let vs doe as we learne, then ſhall Athens flouriſh, then ſhall the Students be had in great reputation, then ſhall learning haue his hire, and euerie good Scholler his hope. But returne we once againe to Philo.

There is amongſt men a trifolde kinde of life. Actiue, which is about ciuill function and adminiſtration of the common weale. Speculatiue, which is continuall meditation and ſtudie. The third a life lead, moſt commonlie a lewde life, an idle and vaine life, the life that the Epicures account their whole felicitie, a voluptuous life, repleniſhed with all kinde of vanitie, if this actiue life bée without Philoſophie, it is an idle life, or at the leaſt a lyfe euill employed, which is worſe: if the contemplatiue life be ſeparated from the Actiue, it is moſt vnprofitable.

I would therefore haue my youth ſo to beſtow his ſtudie, as he may be both exerciſed in the common weale to common profit, and well imployed priuatlie for his owne perfection, ſo as by his ſtudie the rule he ſhall beare may be directed, and by his gouernment his ſtudie may be increaſed:

creased: in this manner did Pericles deale in ciuill affaires: after this sort did Architas the Tarentine, Dion the Syracusian, the Theban Epiminondas gouerne their Cities.

For the exercise of the bodie, it is necessarie also somewhat be added, that is, that the childe should be at such times permitted to recreate himselfe, when his minde is ouercome with studie, least dulling himselfe with ouermuch industrie, hee become vnfit afterward to conceiue readilie: besides this, it wil cause an apt composition and naturall strength, that it before retained. A good composition of the bodie, layeth a good foundation of olde age: for as in the faire Summer we repaire all thinges necessarie for the colde Winter: so good manners in youth, and lawfull exercises, bee as it were victualles and nourishments for age, yet are their labours and pastimes so to be tempered, that they weaken not their bodies more by plaie, than otherwise they should haue done by studie: and so to be vsed, that they addict not themselues more to the exercise of the lims, than the following of learning: the greatest enimies to discipline, as Plato recounteth, are labours, and sleepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he hawke & hunt, for his honest pastime and recreation: and if after all these pastimes he shal seeme secure, nothing regarding his bookes, I would not haue him scourged with stripes, but threatened with words, not dulled with blowes lyke seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for children of good disposition, are either incited by praise to goe forwarde, or shamed by dispraise to commit the like offence: those of obstinate and blockish behauiour, are neither with words to be perswaded, neither with stripes to be corrected. They must now be taunted with sharp rebukes, straight waies admonished with faire wordes, nowe threatened a pay-

ment, by and by promised a reward, and dealt with all, as nurses do with their babes, whom after they haue made to crie, they profer the teate.

But diligent héede must be taken, that he be not praised aboue measure, least standing to much in his owne conceit, he become also obstinate in his owne opinions. I haue knowen many Fathers, whose great loue towards their sonnes, hath bene the cause in time that they loued them not: for when they sée a sharpe wit in their sonne to conceiue, for the desire they haue, that he should outrunne his fellowes, they loade him with continuall exercise, which is the onelie cause that he sinketh vnder his burden, and giueth ouer in the plaine fielde. Plantes are nourished with lyttle Rayne, yet drowned with much: euen so the minde with indifferent labour wareth more perfect, with ouer-much studie it is made fruitlesse.

We must consider that all our life is diuided into remission and studie. As there is watching, so is there slæpe: as there is warre, so is there peace: as there is Winter, so is there Summer: as there be many working daies, so is there also many holie daies: and if I may speake all in one word, ease is the sauce of labour, which is plainlie to be séene, not onelie in liuing things, but also in thinges without life. We vnbend the bow, that we may the better bend him: we vnlose the harpe, that we may the sooner tune him: the bodie is kept in health, as wel with fasting as eating: the minde healed with ease, as well as with labour. Those parents are in my minde to be misliked, which commit the whole care of their childe to the custodie of a hireling, neither asking, neither knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Maister would be more carefull what he dyd teach: but séeing the father careleste what they learne, he is also secure what he teacheth. That notable saying of ỳ horse-

horſe-keeper may be heere applyed, which ſayd, Nothing did ſo fat the horſe as the eie of the king.

Moreouer, I would haue the memorie of children continuallie to be exerciſed, which is the greateſt furtherance to learning that can be. For this cauſe they fained in their olde Fables, Memorie to be the mother of Perfection. Children are to be chaſtiſed if they vſe anie filthie or vnſæmlie talke, for as Democrates ſaith, the word is the ſhadow of the worke: they muſt be curteous in their behauiour, lowlie in their ſpeech, not diſdaining their cockemates, or refraining their companie: they muſt not liue wantonlie, neither ſpeake impudentlie, neither bee angrie without cauſe, neither quarrellous without coulour. A young man being peruerſe in nature, & proude in words & manners, gaue Socrates a ſpurne, who being moued by his fellowes to giue him another: If ſaide Socrates, an Aſſe had kicked me, would you alſo haue me to kicke him againe, the great wiſdome in Socrates in ſupprelling his anger, is worthie great commendation. Architas the Tarentine returning from warre & finding is ground ouergrowen with weeds, and turned vp with Moales, ſent for his Farmer, vnto whom he ſaid, if I were not angrie, I would make thee repent thy ill huſbandrie. Plato hauing a ſeruant, whoſe bliſſe was in filling of his bellie, ſeeing him on a time idle & vnhoneſt in behauiour, ſaid. Out of my ſight, for I am incenſed with anger. Although theſe examples be hard to imitate, yet ſhould euerie man do his indeauour to repreſſe that hot and headie humor, which he is by nature ſubiect vnto.

To be ſilent and diſcréete in companie, though many thinke it a thing of no great waight or importaunce, yet it is moſt requiſite for a young man, and moſt neceſſarie for my Ephœbus. It neuer hath bene hurtfull to anie to holde his peace: to ſpeake, damage to manie: what ſo is kept in ſilence is hulht, but whatſoeuer is

babled

babled out, cannot againe bée recalled. Wée may sée the cunning and curious worke of nature, which hath barred & hedged in nothing so stronglie as the tongue, with two rowes of téeth, and therewith two lips: besides, she hath placed it farre from the heart, that it should not vtter that which the heart had conceiued. This also should cause vs to bée silent, séeing those that vse much talke, though they speake trulie are neuer beléeued.

Wine therefore is to be refrained, which is tearmed to be the glasse of the minde, and it is an old Prouerbe, whatsoeuer is in the hart of the sober man, is in the mouth of the drunkard. Bias holding his tongue at a feast, was tearmed there of a tatler to be a fole, who said: is there anie wise man that can holde his tongue amiddest the Wine? Vnto whom Bias answered, there is no fole that can.

A certaine Gentleman héere in Athens inuited the Kings legates to a costlie and sumptuous feast, where also he assembled manie Philosophers, and talking of diuerse matters, both of the common weale and learning, onelie Zeno said nothing. Then the Ambassadours saide, What shall we shew of thée O Zeno, to the king? Nothing answered hée, but that there is an olde man in Athens, that amiddest the pottes coulde holde his peace. Anacharsius supping with Solon, was found a sléepe, hauing his right hand before his mouth, and his left vpon his priuities, whereby was noted, that the tongue should be rained with the strongest bridle. Zeno because he would not be inforced to reueale anie thing against his will by torments, bit off his tongue, and spit it in the face of the tyrant.

Now when children shall by wisedome and vse refraine from ouer-much tatteling, let them also bée admonished, that when they shall speake, they speake nothing but truth: to lie is a vice most detestable, not to bée suffered in a slaue, much lesse in a sonne. But the greatest

the greatest thing is yet behinde, whether that those are to bee admitted as cockmates with children, which loue them entirelie, or whether they be to be banished from them.

When as I see many Fathers more cruell to their children than carefull of them, which thinke it not necessarie to haue those about them that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembraunce, Socrates, Plato, Xenophon, Eschines, Sæbetes, & all those that so much commend the loue of men, which haue also brought vp many to great rule, reason, & pietie, then I am encouraged to imitate those, whose excellencie doth warrant my precepts to be true. If anie shall loue the child for his comelie countenance, him would I haue to be banished as a most daungerous and infectious beast: if he shall loue him for his Fathers sake, or for his owne good qualities, him woulde I haue to bee with him alwaies, as superuisour of his manners, such hath it bene in times past the loue of one Athenian to the other, and one Lacedemonian to the other.

But hauing sayde almost sufficient for the education of a childe, I will speake two wordes how he should bee trained when he groweth in yeares. I cannot but mislyke the Nature of diuerse Parents, which appoint ouerseers and Tutors for their children in their tender age, and suffer them when they come to bee young men, to haue the Bridle in their owne hande, knowing not that age requireth rather a hard Snaffle than a pleasant bit, and is sooner allured to wickednesse than childhoode.

Who knoweth not the escapes of children, as they are small, so are they soone amended, either with threates they are to bee remedied, or with faire promises to be rewarded. But the sinnes and faultes of young men are

almost or altogether intollerable, which giue themselues to bee delicate in their diet, prodigall in their expence, vsing Dicing, Dauncing, Dronkennesse, deflowring of virgins, abusing wiues, committing adulteries, and accounting all things honest that are most detestable.

Heere therefore must be vsed a due regarde that their lust may be repressed, their riot abated, their courage cooled: for harde it is to see a young man to be maister of himselfe, which yeeldeth himselfe as it were a bondslaue to fond and ouerlashing affections. Wise Parents ought to take good heede, especiallie at this time, that they frame their sonnes to modestie, either by threates or by rewardes, either by faire promises or seuere practises, either shewing the miseries of those that haue beene ouercome with wildnesse, or the happinesse of them that haue contented themselues within the bands of reason: these two are as it were the Ensignes of vertue: the hope of honour, the feare of punishment. But chieflie parents must cause their youth to abandon the societie of those which are noted of euill liuing and lewde behauiour, which Pythagoras seemed somewhat obscurelie to note in these his sayings.

First, that one should abstaine from the taste of those things that haue blacke tailes: that is, wee must not vse the companie of those, whose corrupt manners doe as it were make their life blacke. Not to go aboue the ballance, that is, to reuerence iustice, neither for feare or flatterie to leane vnto anie one partiallie. Not to liue in idlenesse, is, that sloth should bee abhorred. That we should not shake euerie man by the hand: That is, that we should not contract friendship with all. Not to weare a straight ring: that is, that we should leade our life so as wee nede not fetter it with chaines. Not to bring fire to the slaughter: is, that we must not prouoke anie that is furious with

words,

words. Not to eate our hearts: that is, that we should not vexe our selues with thoughts, consume our bodies with sighs, with sobs, or with care to pine our carcases. To abstaine from beanes, that is, not to meddle in ciuill affaires or businesse of the common weale, for in olde times the election of Magistrates was made by pulling of Beanes. Not to put our meate in Scapio: that is, we should not speake of manners or vertues, to those whose mindes bee infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we should not be oppressed with griefe, but willinglie yéeld to Nature. But I will returne to my former precepts: that is, that young men should be kept from the companie of those that are wicked, especiallie from the sight of the flatterer. For I saie now as I haue oftentimes before said, ỳ there is no kinde of beast so noisome as the flatterer, nothing that will sooner consume both the sonne and the father, and all honest friends.

When the Father exhorteth the sonne to sobrietie, the flatterer prouoketh him to Wine: when the Father warneth him to continencie, the flatterer allureth him to lust: when the Father admonisheth him to thrifte, the flatterer haleth him to prodigalitie: when the Father encourageth him to labour, the flatterer layeth a Cushion vnder his Elbowe to sléepe: bidding him to eate, drinke, and to bée merrie, for that the lyfe of man is soone gone, and but as a short shadowe, and séeing that wée haue but a while to liue, who would doe like a seruant? They saie, that nowe their Fathers be olde, and doate through age lyke Saturnus.

Hereof it commeth that young men giuing not one, lie attentiue eare, but readie coine to flatterers, fall into such misfortune: hereof it procéedeth, that they

haunt the Stewes, marrie before they bee wise, and die before they thriue. These be the beasts which liue by the trenchers of yong Gentlemen, and consume the treasures of their reuenues, these be they that soth young youths in all their sayings, that vpholde them in all their doings, with a yea, or a naie, these be they that are at euerie becke, at euerie nod, free men by Fortune, slaues by free will.

Wherefore if there bee anie Father that would haue his children nurtured and brought vp in honestie, let him expell these Panthers which haue a sweete smell, but a deuouring minde: yet would I not haue parents altogether precise, or too secure in correction, but let them with mildnesse forgiue light offences, and remember that they themselues haue bene young: as the Phisition by mingling bitter poisons wt sweete licour, bringeth health to the bodie, so the Father with sharpe rebukes, seasoned with louing lookes, causeth a redresse and amendement in the child. But if the Father be throughlie angrie vpon good occasiõ, let him not continue his rage, for I had rather he should be soone angrie than hard to be pleased, for when the sonne shall perceiue that the father hath conceiued rather a hate than a heate against him, he becommeth desperate, neither regarding his Fathers ire, neither his owne dutie.

Some light faultes let them dissemble as though they knew them not, and seeing them, let them not seeme to see them, and hearing them, let them not seeme to heare. We can easilie forget the offences of our friends, be they neuer so great, and shall we not forgiue the escapes of our children be they neuer so small? We beare oftentimes with our seruants, & shall we not sometimes with our sonnes: the fairest Jenet is ruled as well with the wand, as with the spurre, the wildest childe is as soone corrected with a worde as with a weapon. If thy sonne bee so stubburne,

obſtinatlie to rebell againſt thée, or ſo wilfull to perſeuer in his wickednelle, that neither for feare of puniſhment, neither for hope of reward he is anie waie to be reclaimed, than ſéeke out ſome marriage fit for his degrée, which is the ſureſt bond of youth, & the ſtrongeſt chaine to fetter affections that can bée found. Yet let his wife be ſuch a one, as is neither much more noble in birth, or farre more richer in goods, but according to the wiſe ſaying: Chooſe one euerie waie as néere as may bée, equall in both, for they that doe deſire greate dowries, doe rather marrie themſelues to the wealth, than to their wife.

But to returne to the matter: It is moſt requiſite that Fathers, both by their diſcréete counſaile and honeſt conuerſation, bée an example of imitation to their children, that they ſéeing in their parents, as it were in a glaſſe, the perfection of manners, they may be encouraged by their vpright liuing to practiſe the like pietie. For if a Father rebuke his childe for ſwearing, and he himſelfe a blaſphemer, doth he not ſée that in detecting his ſonnes vice, he alſo noteth his owne? If the Father counſaile his ſonne to refraine wine as moſt vnwholeſome, and drinke himſelfe immoderatlie, doth he not as well reproue his owne folie, as rebuke his ſonnes? Age alwaie ought to be a myrrour for youth: for where olde age is impudent, there certainlie youth muſt néeds be ſhameleſſe: where the aged haue no reſpect of their honourable and graie haires, there the young gallants haue little regard of their honeſt behauiour: and in one word to conclude all, where age is paſt grauitie, there youth is paſt grace. The ſumme of all, wherewith I would haue my Ephœbus indued, and how I would haue him inſtructed, ſhal briefflie appeare in this following.

Firſt, that he be of honeſt parents, nurſed of his mother, brought vp in ſuch a place as is incorrupt, both for the aire and manners, with ſuch a perſon as is vndeſ-

led, of great zeale, of profound knowledge, of absolute perfection, that hée bée instructed in Philosophie, wherby hee may attaine learning, and haue in all sciences a smacke, whereby he may readilie dispute of anie thing: that his bodie be kept in his pure strength by honest exercise, his wit and memorie by diligent studie: that he abandon all allurements of vice, and continuallie encline to vertue. Which if it shall, as it may come to passe, then doe I hope that if euer Platoes common weale shall flourish, that my Ephœbus shall bée a Citizen: that if Aristotle fined anie happie man, it will bée my childe: if Tullie confesse anie to bée an absolute Orator, it will bée my young youth.

I am héere therefore Gentlemen, to exhort you that with all industrie you applie your mindes to the studie of Philosphie, that as you professe your selues Students, so you may be Students, that as you disdaine not the name of a Scholler, so you will not be found voide of the duetie of Schollers: let not your mindes be carried awaie with vaine delights, as with trauailing into farre and strange Countries, where you shall sée more wickednesse, then learne vertue & wit. Neither with costlie attire of the new cut, the Dutch hat, the French hose, the Spanish rapier, the Italian hilt, and I know not what.

Cast not your eies on the beautie of women, least yée cast awaie your hearts with follie, let not that fond Loue wherewith youth fatteth himselfe as fat as a swle, infect you, for as a sinnow béeing cut, though it be healed, there will allwaies remaine a scarre: or as fine linnen stained with blacke inke, though it be washed neuer so often, will haue an yron mowle: so the minde once mangled or maimed with loue, though it be neuer so well cured with reason, or cooled by wisedome, yet there will appeare a scarre, by the which one may gesse the minde hath bene pearced, and a blemish, whereby one may iudge the heart hath bene stained.

Re-

Refraine from dicing, which was the onelie cause that Pyrrus was striken to the heart, & from dauncing, which was the meanes that lost Iohn Baptists head: I am not he that will disallowe honest recreation, although I detest the abuses.

I speake boldlie vnto you, because I my selfe know you: what Athens hath bene, what Athens is, what Athens shall be, I can gesse. Let not euerie Inne and Alehouse in Athens be as it were your chamber, frequent not those ordinarie Tables, where either for desire of delicate cates, or the meeting of youthfull companions, ye both spende your money vainelie, and your time idlie: imitate him in life, whom you seeme to honour for his learning, Aristotle, who was neuer seene in the companie of those, that idlie bestowed their time.

There is nothing more swifter than Time, nothing more swéeter: we haue not as Seneca saith, little time to liue, but wee leese much, neyther haue wee a short lyfe by Nature, but we make it shorter by naughtinesse, our life is long, if we know how to vse it. Followe Appelles that cunning and wise Painter, which would let no daie passe ouer his head, without a line, without some labour.

It was pretilie said of Hesiodas: Let vs endeauour by reason to excell beasts, seeing beasts by nature excel men, although strictlie taken it be not so, for that, man is indued with a soule, yet taken touching their perfection of senses in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excell man? Doth not the Eagle sée clearer, the Vulture smell better, the Moale heare lightlier? Let vs therefore endeauour to excell in vertue, seeing in qualities of the bodie we be inferiour to beasts.

And héere I am most earnestlie to exhort you to modestie in your behauiour, to dutie to your Elders, to diligence in your studies.

I was of late in Italie, where mine eares gloed and my heart was galled, to heare the abuses that raigne in Athens: I cannot tell whether those things sprang by the lewde and lying lips of the ignorant, which are alwayes enimies to learning, or by the reportes of such as saiwe them and sorrowed at them.

It was openlie reported of an olde man in Naples, that there was more lightnesse in Athens, then in all in Italie, more wanton youthes of Schollers, than all Europe besides, more Papistes, more Atheists, more sectes, more schismes, than in all the Monarchies in the world, which things although I thinke they be not true, yet can I not but lament, that they shoulde bee deemed to be true, and I feare me they be not altogether false: there can no great smoke arise, but there must be some fire, no great report without great suspition.

Frame therefore your liues to such integritie, your studies to attaining of such perfection, that neyther the might of the strong, neither the mallice of the weake, neither the swift reports of the ignorant, be able to spot you with dishonestie, or note you of vngodlinesse.

The greatest harme that you can doe vnto the enuious, is to doe well: the greatest corrasiue that you can giue vnto the ignorant, is to prosper in knowledge, the greatest comfort that you can bestowe on your parents, is to liue well and learne well, the greatest commoditie that you can yeld vnto your Countrie, is with wisedome to bestowe that talent, that by grace was giuen you.

And here I cannot chose but giue you that counsaile, that an old man in Naples gaue me most wiselie, although I had then neither grace to follow it, neither will to giue eare to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your

your selues, the great difference betweene staring and starke blind, wit and wisdome, loue and lust: Be merrie, but with modestie: be sober, but not sullen: be valiant, but not too ventrous: let your attire be comlie, but not too costlie: your diet wholsome, but not exquisite: vse pastime as the worde importeth, to passe the time in honest recreation, mistrust no man without cause, neither be you credulous without proofe: be not light to followe euerie mannes opinion, neither obstinate to stand in your owne conceites: serue God, feare God, loue God, and God will so blesse you, as either your harts can wish, or your friends desire.

This was his graue and godlie aduise, whose counsaile I would haue you all to followe, frequent lectures, vse disputations openlie, neglect not your priuate studies, let not degrees be giuen for loue, but for learning, not for money, but for knowledge, and because you shall be the better encouraged to followe my counsaile, I will bee as it were an ensample my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts, which he thought necessarie for the instruction of youth, gaue his minde to the continuall studie of Philosophie, insomuch as hee became publike Reader in the Vniuersitie, with such commendation, as neuer ante before him, in the which he continued for the space of ten yeares, onelie searching out the secrets of Nature, and the hidden mysteries of Philosophie, and hauing collected into three volumes his Lectures, thought for the profite of young Schollers to set them forth in print, which if hee had done, I would also in this his Anatomie haue inserted, but he altring his determination fell into this discourse with him.

Why Euphues, art thou so addicted to the studie of the Heathen, that thou hast forgotten thy God in Heauen? shall thy wit rather be employed to the attaining of hu-

mane wisedome, than diuine knowledge? Is Aristotle more deere to thee with his bookes, than Christ with his blood? What comfort canst thou finde in Philosophie for thy guiltie conscience? What hope of the resurrection? What glad tidings of the Gospell?

Consider with thy selfe that thou art a Gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse than a Iewe: Most miserable is the estate of those Gentlemen, which thinke it a blemish to their auncestours, and a blot to their owne Gentrie, to reade or practise Diuinitie. They thinke it now sufficient for their felicitie, to ride well vppon a great horse, to hawke, to hunt, to haue a smacke in Philosophie, neither thinking of the beginning of wisedome, neyther the end, which is Christ: onelie they account Diuinitie most contemptible, which is and ought to be most notable. Without this, there is no Lawyer be he neuer so eloquent, no Physition be he neuer so excellent, no Philosopher bee he neuer so learned, no King, no Keyser, bee he neuer so royall in birth, so politike in peace, so expert in warre, so valyant in prowesse, but hee is to bee detested and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Elegies of Ouid, the deapth & profound knowledge of Aristotle. Farewell Rethorike, farewell Philosophie, farewell all learning, which is not sprong from the bowells of the holie Bible.

In this learning shall we finde milke for the weake, and marrow for the strong, in this shall we see how the ignorant may bee instructed, the obstinate confuted, the penitent comforted, the wicked punished, the godlie preserued. Oh I would Gentlemen would sometimes sequester themselues from their owne delightes, and employe their wits in searching these heauenlie and diuine mysteries. It is common yea and lamentable to see, that in a young youth haue the gifts of Nature, as a sharpe

wit, or of Fortune, nis sufficient wealth to maintayne them, hée employeth the one in the vaine inuentions of loue, the other in the vile brauerie of pride: the one in the passions of his minde and praises of his Ladie, the other in furnishing of his bodie, and furthering of his lust. Hereof it commeth, that such vaine ditties, such idle sonets, such entising songes, are set forth to the gaze of the world and griefe of the godlie. I my selfe knowe none so ill as my selfe, who in times past haue bene so superstitiously addicted, ỳ I thought no heauen to the Paradise of Loue, no Angel to be compared to my Ladie, but as repentance hath caused me to leaue and loath such vaine delights: so wisedome hath opened vnto me the perfect gate to eternall life.

Besides this, I my selfe hath thought, that in Diuinitie there could be no eloquence which I might imitate, no pleasant inuention which I might followe, no delycate phrase that might delight me: but now I see that in the sacred knowledge of Gods will, the onelie eloquence, the true and perfect phrase, the testimonie of saluation doth abide: and seeing without this, all learning is ignorance, all wisedome, meere follie, all wit, plaine bluntnesse; all iustice, iniquitie: all eloquence, barbarisme: all beautie, deformitie: I will spend all the remainder of my life in studying the olde Testament, wherein is prefigured the comming of my sauiour, and the new Testament, wherein my Christ doth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euerie good Christian into a shéuering Ague, to remember his anguish: whose sweating of water and bloud, should cause euerie deuout and zealous Catholike to shedde teares of repentaunce, in remembraunce of his torments.

Euphues hauing discoursed thus with himselfe, dyd immediatlie abandon all light companie, all the disputations in Schooles of Philosophie, and gaue himselfe to

the touchstone of holinesse in Diuinitie, accounting all other things as most vile and contemptible.

¶ Euphues to the Gentlemen Schollers in Athens.

THE Merchant that trauaileth for gaine, the husbandman that toileth for increase, the Lawyer that pleadeth for golde, the craftes man that seeketh to liue by his labour, all these after they haue fatted themselues with sufficient, either take their ease, or lesse paine than they were accustomed: Hippomanes ceased to runne when he had gotten the goale: Hercules to labour when he had obtained the victorie: Mercurie to pipe when he had cast Argus in a slumber. Euerie action hath his end, and then we leaue to sweate when we haue found the sweet. The Ant though shee toile in Summer, yet in Winter she leaueth to trauayle. The Bee though she delight to sucke the faire flower, yet is shee at the last cloyed with the Honie. The Spider that weaueth the finest thread ceaseth at the last, when shee hath finished her web. But in the action and studie of the minde (Gentlemen) it is farre other wise, for he that tasteth the sweete of learning, endureth all the sower of labour. He that seeketh the deapth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the end: or lyke the bird in the lime bush, which the more she striueth to get out, the faster sticketh in.

And certainlie it may be said of learning, as it was fained of Nectar the drinke of the Gods, the which the more it was dronke, the more it would ouerflowe the brim of the cup, neither is it farre vnlyke the stone that groweth in the riuer of Caria, the which the more it is cut, the more it increaseth.

And it fareth with him that followeth it, as with him that hath the dropſie, who the more he drinketh the more he thirſteth. Therefore in my minde the ſtudent is at leſſe eaſe, than the Oxe that draweth, or the Aſſe that carryeth his burthen, who neither at the bord when others eate, is voide of labour, neither in his bedde when others ſleepe, is voide of meditation.

But as in manuarie craftes, though they be all good, yet that is accounted moſt noble, that is moſt neceſſarie, ſo in the actions and ſtudies of the minde, although they bee all worthie, yet that deſerueth greateſt praiſe, which bringeth greateſt profit. And ſo we commonlie doe make beſt account of that, which doth vs moſt good. We eſteeme better of the Phiſition that miniſtreth the potion, than of the Apothecarie that ſelleth the drugges. How much more ought we with all diligence, ſtudie, and induſtrie, to ſpend our ſhort pilgrimage in the ſeeking out of our ſaluation. Vaine is Philoſophie, vaine is Phiſicke, vaine is Lawe, vaine is all learning, without the taſt of diuine knowledge. I was determined to write notes of Philoſophie, which had ben to feed you fat with follie: yet that I might ſeeme neither idle, neither you euill imploied, I haue heere ſet downe a briefe diſcourſe, which of late I haue had with an Heretike, which kept mee from idleneſſe, and may if you reade it deter you from Hereſie. It was with an Atheyſt, a man in my opinion monſtrous, yet tractable to be perſwaded. By this ſhall you ſee the abſurd dotage of him y thinketh there is no God, or an vnſufficient God: yet heere ſhall you finde the ſumme of Faith, which iuſtifieth onelie in Chriſt, the weakneſſe of the Lawe, the ſtrength of the Goſpell, and the knowledge of Gods will. Heere ſhall ye finde hope if you be in diſpaire, comfort, if you be diſtreſſed: if you thirſt, drinke: meate if ye hunger. If ye feare Moſes, who ſaith: Without you fulfill the Lawe you ſhall periſh: beholde Chriſt which ſaith, I haue ouercommed the Lawe. And that in theſe deſperate

daies, wherein so many sects are sowen, as in the mayning of the world, wherein so many false Christes are come, you might haue a certaintie of your saluation, I meane to set downe the Touch-stone, whereunto euerie one ought to trust, and by the which euerie one should trie himselfe, which if you follow, I doubt not, but that as you haue proued learned Philosophers, you will also procéede excellent Diuines, which God graunt.

conuersio sacra, vita profana.

EVPHVES AND ATHEOS.

ATHEOS. I am gladde Euphues, that I haue found thée at leasure, partlie that wée might be merrie, and partly that I might bée perswaded in a thing that much troubleth my conscience. It is concerning God. There bée manie that are of this minde, that there is a God, whome they tearme the creator of all thinges: a God, whome they call the Sonne, the redeemer of the world: a God whome they name the holie Ghost, the worker of all thinges, the comforter, the Spirit: and yet are they of this opinion also, that they be but one God, coequall in power, incomprehensible, and yet a Trinitie in person. I for my part, although I am not so credulous to beléeue their curious opinions, yet am I desirous to heare the reasons that should driue them vnto such fond and frantike imaginations. For as I knowe nothing to be so absurd, which some of the Philosophers haue not defended: so thinke I nothing so erroneous, which some of our Catholikes haue not maintained. If there were, as diuerse dreame, a God that woulde reuenge the oppression of the widowes and fatherlesse, that would reward the zeale of the mercifull, pittie the poore, and pardon the penitent, then would the people eyther

stand

ſtand in greater awe, and owe more loue towardes their God.

I remember Tullie diſputing of the nature of Gods, bringeth Dioniſius as a ſcoffer of ſuch vaine and deuiſed deities, who ſeeing Aeſculapius with a long beard of gold, and Apollo his father beardleſſe, plaied the Barber, and ſhaued it from him, ſaying: It was not decent that the Sonne ſhould haue a beard, and the father none. Seeing alſo Iupiter with an ornament of golde, toke it from him, ieſting thus: In Summer this araie is to heauie, in winter to colde, heere I leaue one of wollen both warmer for the colde, and lighter for the heate. He comming alſo into the Temple, where certaine of the Gods with golden gifts ſtretched out their hands, toke them all awaie, ſaying: Who will be ſo mad, as to refuſe things ſo gentlie offered.

Doeſt thou not ſee Euphues, what ſmall account hee made of their Gods, for at laſt, ſayling into his Countrie with a proſperous winde, hee laughing ſayde: Loe ſee you not my maiſters, how well the Gods reward our ſacriledge. I could rehearſe infinite opinions of excellent men, who in this point holde on my ſide, but eſpeciallie Pythagoras. And in my iudgement, if there bee anie God, it is the world wherein we liue, that is the onelie God. What can we beholde more noble than the world, more faire, more beautifull, more glorious? What more maieſticall to the ſight, or more conſtaunt in ſubſtance. But this by the waie Euphues, I haue greater and more forcible arguments to confirme my opinion, and to confute the errour of thoſe, that imagine that there is a God, but firſt I would gladlie heare thee ſhape an anſwere to that which I haue ſaid: for well I knowe, that thou art not onelie one of thoſe which beleeue that there is a God, but of them alſo which are ſo preciſe in honouring him, that they bee ſcarce wiſe in helping themſelues.

Euphues. If my hope Atheos were not better to conuert thée, than my hap was héere to conferre with thée, my heart would breake for griefe, which beginneth freshlie to bléede for sorrow, thou hast stroken mee into such a shiuering and colde terrour, at the rehearsing of this thy monstrous opinion, that I loke euerie minute when the ground should open to swallowe thée vp, and that God which thou knowest not, should with thunder from heauen, strike thée to hell.

Was there euer Barbarian so senceleſſe, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembrance of his Maiestie, and doest thou make it a mockerie? O iniquitie of times, O corruption of manners, O blasphemie against the heauens. The Heathen man saith, yea, that Tullie whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whom there resteth not this perswasion, that there is a God, & euen they that in other partes of their life séeme verie little to differ from brute beasts, doe continuallie kéepe a certaine séede of Religion: so throughlie hath this common principle possessed all mens minds, and so fast it sticketh to all mens bowells. Yea, Idolatrie it selfe is a sufficient proofe of this perswasion: for wée sée howe willinglie man abaseth himselfe to honour other creatures, to doe homage to stockes, to goe on pilgrimage to Images. If therefore man rather than he will haue no God, doe worship a stone: how much more art thou duller than a Stone, which goest against the opinion of all men.

Plato, a Philosopher, woulde often saie, there is one whom we may call God omnipotent, glorious, immortall, vnto whose similitude, we that créepe héere on the earth, haue our soules framed: what can be said more of a Heathen, yea, what more of a Christian.

Aristotle when he could not finde out by the secrecie

of Nature, the cause of the ebbing and flowing of the sea, cried out with a loud voice, O thing of things haue mercie vpon me.

Cleanthes alleadged foure causes which might induce man to acknowledge a God: the first by the foreseeing of thinges to come: the second, by the infinit commodities which we dailie reape, as by the temperature of the aire, the fatnesse of the earth, the fruitfulnesse of trées, plants, and hearbes, the abundance of all things that may either serue for the necessitie of many, or the superfluitie of a few: the third, by the terror that the mind of man is stroken into, by lightnings, thunderings, tempests, hailes, Snowe, earth-quakes, pestilence: by the straunge and terrible sights which cause vs to tremble, as the raining of bloud, the firie impressions in the Element, the ouerflowing of flouds in the earth, the prodigious shapes and vnnaturall formes of men, of beasts, of birds, of fishes, of all creatures, ỳ appearing of blazing Comets, which euer prognosticate some straunge mutation: the sight of two Sunnes, which happened in the Consulship of Tuditanus and Aquilius: with these things mortal men being affrighted, are inforced to acknowledge an immortall & omnipotent God. The fourth, by the equalitie of mouing in the Heauen, the course of the Sunne, the order of the starres, the beautifulnesse of the Element, the sight wherof, might sufficientlie induce vs to beléeue, they procéede not by chance, by nature, or destinie but by the eternall & diuine purpose of some omnipotent Deitie. Hereof it came, that when the Philosophers could giue no reason by Nature, they would saie, there is one aboue Nature, another would call him the first mouer, another the ruler of Nature, and so forth.

But why goe I about in a thing so manifest, to vse proofes so manifolded. If thou denie the truth, who can proue it: if thou denie that blacke is blacke, who can by reason

reason reproue thée, when thou opposest thy selfe against reason. Thou knowest that manifest truths are not to be proued, but beléeued, & that he that denieth the principles of anie Art, is not to be confuted by argumentes, but to bée left to his owne follie. But I haue a better opinion of thée, and therefore I meane not to trifle with Philosophie, but to trie this by the touch-stone of the Scriptures.

We reade in the second of Exodus, that when Moses desired of God to knowe what he should name him to the children of Israel: hee answered, thou shalt saie, I am that I am. Againe, I am that I am. Againe, He that is, hath sent me vnto you. The Lord euen your God, hée is God in the Heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is none other besides me. Againe, I am the Lord, & there is none other, I haue created the light, & made darknesse, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare. He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the raines, hée that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euerlasting. One at whose breath the mountaines shall shake, whose seate is the loftie Cherubins, whose foot-stoole is the earth. Inuisible, yet séeing all things, a iealous God, a louing God, myraculous in all points, in no part monstrous.

Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whosoeuer he be, that blasphemeth his name, for holie is the Lord. It is written: bring out the blasphemer without the tents, & let all those that heard him laie their hands vpon his head, & let al the people stone him, he ý blasphemeth ý name of the Lord shall die the death. Such a iealous God, that whosoeuer committeth Idolatrie with strange Gods he will strike with terrible plagues. Turne not to Idols, neither make Gods

with handes, I am the Lorde your God. Thou shalt make no Image, which the Lorde thy God abhorreth. Thou shalt haue no new God, neither worshippe anie straunge Idoll. For all the Gods of the Gentiles are Diuells.

My sonnes, keepe your selues from Images, the worshipping of Idolls is the cause of all euill, the beginning and the end. Cursed be that man that ingraueth anie Images, it is an abhomination before the Lord. They shall be confounded that worship grauen Images, or glorie in Idols. I will not giue my glorie to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledge a liuing God, hearken what they saie of such as be altogether incredulous. Euerie vnbeleeuer shall die in his incredulitie. Woe bee to those that bee lose in heart, they beleeue there is no God, and therefore they shall not be protected of him. The wrath of the Lord shall kindle against an vnbeleeuing Nation: If yee beleeue not, yee shall not endure. He that beleeueth shall not be damned. He that beleeueth not, is iudged alreadie. The portion of the vnbeleeuers, shall be in the lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe Atheos, anie sparke of grace, praie vnto the Lord, and he will cause it to flame, if thou haue no feeling of faith, yet praie, and the Lord will giue abundaunce, for as he is a terrible God, whose voyce is lyke the rushing of manie waters, so is hee a mercifull God, whose wordes are as softe as Dile. Though hee breath fire out of his nosethrills against sinner, yet is hee milde to those that aske forgiuenesse. But if thou bee obstinate, that seeing, thou wilt not see, and knowing thou wilt not acknowledge, then shall thy heart be hardened with Pharao, and grace shall bee taken awaie from thee, with Saule.

Thus

Thus saith the Lord, who so beléeueth shall not perish, heauen and earth shall passe, but the word of the Lord shal indure for euer.

Submit thy selfe before the Throne of his Maiestie, and his mercie shall saue thée: Honour the Lorde, and it shall be well with thée. Besides him feare no strange God. Honour the Lord with all thy soule. Offer vnto God the sacrifice of praise. Be not like the Hypocrites, which honour God with their lips, but be far from him with their hearts, neither like the fole that saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine ende shall bée worse than thy beginning, the Lord, yea, thy Sauiour, shall come to be thy iudge, when thou shalt beholde him come in glorie, with millions of Angels and Archangelles, when thou shalt sée him appeare in thunderings and lightnings, and flashinges of fire, when the Mountaines shall melt, and the Heauens be wrapped vp like a scrowle, when all the earth shall tremble, with what face wilt thou beholde his glorie, that denyest his Godhead? How canst thou abide his presence that beléeuest not his essence? What hope canst thou haue to bée saued, which diddest neuer acknowledge amie to be thy Sauiour? Then shall it be sayd vnto thée and to all those of thy Sect, (vnlesse you repent.) Depart all you workers of iniquitie, there shall bée wéeping and gnashing of thée. When you shall sée Abraham, Isaac, and Iacob, and all the Prophets in the kingdome of God, and yée to be thrust out: You shall conceiue heate and bring forth wode, your owne consciences shall consume you lyke fire.

Héere doest thou sée Atheos, the threatninges against vnbeléeuers, and the punishment prepared for miscreants. What better and sounder prowfe canst thou haue that there is a God, than thine owne conscience, which is vnto thée a thousand witnesses? Consider with thy selfe that thy

ſoule immortall, made to the image of the almightie God: be not curious to enquire of God, but carefull to beléeue, neither be thou deſperate if thou ſée thy ſins abound, but faithfull to obtaine mercie, for the Lord will ſaue thée becauſe it is his pleaſure. Search therefore the Scriptures, they teſtifie of him.

Atheos. Trulie Euphues you haue ſaide ſomewhat, but you goe about contrarie to the cuſtome of Schooles, which me thinkes you ſhould diligentlie obſerue, béeing a profeſſed Philoſopher: for when I demaund by what reaſon men are induced to acknowledge a God, you confirme it by courſe of Scripture, as who ſhould ſaie, there was not a relation betweene God and the Scripture, becauſe as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Whoſoeuer therefore denyeth a Godhead, denieth alſo the Scriptures which teſtifie of him. This is in my opinion abſurdum per abſurdius, to proue one abſurditie by another.

If thou canſt as ſubſtantiallie by reaſon proue thy authoritie of Scriptures to be true, as thou haſt proued by Scriptures there is a God, then will I willinglie with thée both beléeue the Scriptures, and worſhippe thy GOD. I haue heard that Antiochus commaunded all the coppies of the Teſtament to be burnt, from whence therefore haue wée theſe newe bookes, I thinke thou wilt not ſaie by reuealation, therefore goe forward.

Euphues. I haue read of the milke of a Tygreſſe, that the more ſalt there is throwen into it, the freſher it is, and it may bée that either thou haſt eaten of that milke, or that thou art the Whelpe of that monſter, for the more reaſons that are beaten into thy head, the more vnreaſonable thou ſéemeſt to bée, the greater my authorities ſerue, the leſſer is thy beléefe. As touching the authoritie of Scriptures, although there be many argumentes

which

which doe proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by none other meane than by the secret testimonie of the holie Ghost, our heartes are truelie perswaded, that it is God which speaketh in the Lawe, in the Prophets, in the Gospell, the orderlie disposition of the wisedome of God, the doctrine sauouring nothing of earthlinesse, the godlie agreement of all partes among themselues, and especiallie the baseneſſe of contemptible words, vttering the high mysteries of the heauenlie kingdome, are second helpes to establish the Scripture.

Moreouer, the antiquitie of the Scripture, whereas the Bookes of other Religions are later than the Bookes of Moses, which yet doeth not himselfe inuent a newe God, but setteth forth to the Israelites the God of their Fathers. Whereas Moses doeth not hide the shame of Leuy his Father, nor the murmuring of Aaron his brother, and of Marie his sister, nor doth aduaunce his owne children: the same are arguments, that in his booke is nothing fained by man. Also the myracles that happened as well at the publishing of the Lawe, as in all the rest of the time, are infallible proofes that the Scriptures proceeded from the mouth of God. Also whereas Moses speaking in the person of Iacob, assigneth gouernment to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, wherof the one came to passe foure hundreth yeres after, the other almost two thousand yeres, these are arguments that it is God himselfe that speaketh in the bookes of Moses.

Whereas Esaie telleth before of the captiuitie of the Iewes, and their restoring by Cyrus (which was borne an hundreth yeares after the death of Esaie) and whereas Ieremie before y people were lead awaie, appointeth their exile to continue three score and ten yeares. Whereas Ieremie and Zacharie being farre distant in places the one from the other, doe agree in all their sayings.

Where

where Daniel telleth of thinges to come fiue hundreth yeares after. These are moſt certaine proofes to eſtabliſh the authoritie of the bookes of the Prophets. The ſimplicitie of the ſpæch of the firſt three Euangeliſts, conteyning heauenlie myſteries, the praiſe of Iohn thundering from on high with waighty ſentences, the heauenlie maieſtie ſhining in the writinges of Peter and Paule, the ſodaine calling of Mathew from the receit of cuſtome, the calling of Peter and Iohn from the Fiſher boates to the preaching of the Goſpell, the conuerſion and calling of Paule bæing an enimie to the Apoſtleſhippe, are ſignes of the holie Ghoſt ſpeaking in them. The conſent of ſo many ages, of ſo ſundrie Nations, & of ſo diuerſe mindes, in embracing the Scriptures, and the rare godlineſſe of ſoms ought to eſtabliſh the authoritie thereof amongſt vs. Alſo the bloud of ſo many Martyrs which for the confeſſion therof haue ſuffered death with a conſtant and ſober zeale, are vndoubted teſtimonies of the truth and authoritie of the Scriptures.

The myracles that Moſes recounted are ſufficient to perſwade vs, that God, yea, the God of Hoaſtes, ſet downe the Scriptures. For this that hæ was carried in a cloude vp into the mountaine: that there euen vnto the fortæth daie hæ continued without the companie of men. That in the verie publiſhing of the Lawe, his face did ſhine as it were beſet with the Sunne beames, that lightenings flaſhed round about, that thunder and noiſes were each were heard in the aire, that a Trumpet ſounded, being not ſounded with anie mouth of man. That the entrie of the Tabernacle: by a cloude ſet betwæne, was kept from the ſight of the people, that his authoritie was ſo miraculouſlie reuenged with the horrible deſtruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke ſtroken with a rod, did by and by powre forth a riuer, that at his prayer it rained Manna from Heauen.

Did not God hérein commend him from heauen as an vndoubted Prophet.

Now as touching the tyrannie of Antiochcus, which commaunded all the bookes to bée burned, hérein Gods singular prouidence is séene, which hath alwaies kept his word, both from the mightie that they could not extinguish the same, and from the malitious, that they coulde neuer diminish it. There were diuerse copies which God of his great goodnesse had kept from the bloudie proclamation of Antiochus, and by and by followed the translating of them into Grécke, that they might be published vnto the whole world. The Hebrue tongue laie not onelie vnesteemed, but almost vnknowen, and surelie had it not bene Gods will to haue his Religion prouided for, it had altogether perished.

Thou séest Atheos how the Scriptures come from the mouth of God, and are written by the finger of the holie Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrellous to striue against the truth, I must aunswere thée, as an olde Father aunswered a young fole, which néedes would knowe what God dyd before he made Heaueh, to whome he sayde, Hell, for such curious inquisitours of Gods secrets, whose wisdome is not to be comprehended, for who is he that can measure the winde, or waie the fire, or attaine vnto the vnsearchable iudgementes of the Lord.

Besides this, where the holie Ghost hath ceased to set downe, there ought wée to cease to enquire, séeing wée haue the sufficiencie of our saluation contained in holie Scripture. It were an absurditie in Schooles if one béeing vrged with a place of Aristotle, coulde finde none other shift to auoide a blanke, that in doubting whether Aristotle spake such wordes or no. Shall it then be tollerable to denie the Scriptures, hauing no other coulour to auoide an inconuenience, but by doubting whether they

proceede from the holie Ghost? But that such doubts arise among many in our age, the reason is, they haue little faith, not the sufficient proofe of the same.

Thou mayst as well demaund how I proue white to bee white, or blacke, blacke, and why it should bee called white rather than greene. Such grose questions are to be aunswered with slender reasons, and such idle heades should be scoffed with adle aunsweres. He that hath no motion of God in his minde, no feeling of the spirite, no taste of heauenlie thinges, no remorse in conscience, no sparke of zeale, is rather to be confounded by tormentes than reasons, for it is an euident and infallible signe, that the holie Ghost hath not sealed his conscience, whereby he might crie Abba Father, I could alleadge Scripture to proue that the godlie should refraine from the companie of the wicked, which although thou wilt not beleeue, yet wil it condemne thee. Saint Paule saith, I desire you brethren, that you abstaine from the companie of those that walke inordinatlie. Againe, My sonne, if sinners shal flatter thee, giue no eare vnto them, flie from the euill, and euill shall flie from thee.

And surelie were it not to confute thy detestable Heresie, and bring thee if it might bee, to some taste of the holie Ghost, I would abandon all place of thy abode, for I thinke the ground accursed whereon thou standest: Thy opinions are so monstrous, that I cannot tell whether thou wilt cast a doubt also whether thou haue a Soule or no, which if thou doe, I meane not to waste winde in proouing that which thine infidelitie will not permit thee to beleeue, for if thou hast as yet felt no taste of the spirite working in thee, then sure I am, that to proue the immortalitie of the soule were bootlesse, if thou haue a secrete feeling, then it were needlesse. And God graunt thee that glowing and sting in conscience, that thy soule may witnesse to thy selfe that there is a liuing God, and thy heart shedde droppes of bloud as a token

of

of repentance, in that thou hast denied that God, and so I commit thée to God, and that which I cannot doe with anie perswasion, I will not leaue to attempt with my prayer.

Atheos. Naie staie a while good Euphues, and leaue not him perplexed with feare, whome thou mayst make perfect by faith: for now I am brought into such a double and doubtfull distresse, that I knowe not howe to tourne, if I beléeue not the Scriptures, then shall I bée damned for vnbeléefe: if I beléeue them, then shall I bée confounded for my wicked life. I knowe the whole course of the Bible, which if I should beléeue, then must I also beléeue that I am an abiect. For thus saith Heli to his sonnes. If man sinne against man, God can forgiue it, if against God, who shall intreate for him. He that sinneth is of the diuell, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them against the Sunne on Iybbets, that my anger may be turned from Israel: these sayings of holie Scripture cause me to tremble and shake in euerie sinnow.

Againe, this saith the holie Bible. Now shal the scourge fall vpon thée, for thou hast sinned: behold I am a curse before you to daie, if you shall not hearken to the commandements of the Lord, al they that haue forsaken the Lord shall be confounded. Furthermore, where threates are powred out against sinners, my heart bleedeth in my belie to remember them.

I will come vnto you in iudgement, saith the Lorde, and I will be a swift and a seuere witnesse, offenders, adulterers, and those that haue committed periurie, and reteined the dueties of hirelings, oppressed the widdowes, misused the straunger, and those that haue not feared me the Lord of Hoasts, Out of his mouth shall come a two edged sword.

Behold I come quicklie, & bring my reward with mée,

which is to yéelde to euerie one according to his deserts.

Great is the daie of the Lorde and terrible, and who is he that can abide him? What then shall I than doe, when the Lorde shall arise to iudge, and when hée shall demand, what shall I answere? Besides this, the names that in holie Scripture are attributed to God, bring a terrour to my guiltie conscience. He is saide to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These thinges Euphues testifie vnto my conscience, that if there be a God, he is the God of the righteous, and one that will confound the wicked. Whether therefore shall I goe, or who may auoide the daie of vengeance to come? If I goe to heauen that is his seate: if into the earth, that is his foote stoole: if into the deapth, there hée is also? Who can shroud himselfe from the face of the Lord, or where can one hide him that the Lorde cannot finde him? His words are like fire, & the people like drie woode, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thée acknowledge a God, yet must I néeds lament to sée thée so much distrust him. The diuell that roaring Lyon séeing his praie to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much lyke vnto the deceitful Phisition, which recounteth all things that may endamage the patient, neuer telling anie thing that may recure him.

Let not thy conscience be agréeued, but with a penitent heart renounce all thy former iniquities, & thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a iudge, so hée is a Sauiour: as there is a Lawe, so there is a Gospel. Though God haue leaden hands, which when they strike paie home, yet

hath

hath he leaden féete, which are as slowe to ouertake a sinner. Héere therefore the great comfort flowing in euerie leafe and lyne of the Scripture, if thou be penitent.

I my selfe am euen hée, which doth blot out his transgressions, and that for mine owne sake, and I will not be mindfull of thy sinnes. Behold, the Lords hand is not shortned that it cannot saue, neither his eare heauie, that it cannot heare. If your sinnes were as Crimosin, they shall be made whiter than Snowe: and though they were as redde as Scarlet, they shall bée made like white woll: If wée confesse our offences, hée is faithfull and iust: so that he will forgiue vs our sinne. God hath not appointed vs vnto wrath, but vnto saluation. By the meanes of our Lord Iesus Christ the earth is filled with the mercie of the Lord. It is not the will of your Father which is in Heauen, that anie one of these little ones should perish. God is rich in mercie. I will not the death of a sinner, saith the Lord God, retourne and liue. The Sonne of man came not to destroie, but to saue. God hath mercie on all, because he can doe all. God is mercifull, long suffering, and of much mercie. If the wicked man shall repent of his wickednesse which he hath committed, and kéepe my Commaundementes, doing iustice and iudgement, hée shall liue the lyfe, and shall not die. If I shall saie vnto the sinner, thou shalt die the death, yet if hée repent and doe iustice, hée shall not die.

Call to thy mind the greatest goodnesse of God in creating thée, his singular loue in giuing his sonne for thee. So God loued the world, that he gaue his onelie begotten Sonne, that whosoeuer beléeued in him might not perish, but haue euerlasting life. God hath not sent his son to iudge the world, but that the world might be saued by him. Can the mother, saith the Prophet, forget the childe of her wombe, and though she be so vnnaturall, yet will I

not be vnmindfull of thée. There shall be more ioye in heauen for the repentaunce of one sinner, than for ninetie and nine iust persons. I came not (sayth Christ) to call the righteous, but sinners to repentaunce. If anie man sinne, we haue an aduocate with the Father, Iesus Christ the righteous, hée is the propitiation for our sinnes, and not for our sinnes onelie, but for the sinnes of the whole world. I write vnto you little children, because your sinnes be forgiuen, for his name sake. Doth not Christ saie, that whatsoeuer we shall aske the father in his name, we shall obtaine? Doth not God saie: This is my beloued sonne in whome I am well pleased, heare him.

I haue read of Themistocles, which hauing offended Philip the king of Macedonia, and could no waie appease his anger, meeting his young sonne Alexander, toke him in his armes and met Philip in the face: Philip seeing the smiling countenaunce of the childe, was well pleased with Themistocles. Euen so, if through thy manifolde sinnes and haynous offences, thou prouoke the heauy displesure of thy God, insomuch as thou shalt tremble for horrour, take his onelie begotten and welbeloued sonne Iesus in thine armes, & then he neither can or will be angrie with thée. If thou haue denied thy God, yet if thou goe out with Peter and weepe bitterlie, God will not denie thée. Though with the prodigall sonne thou wallow in thine owne wilfulnesse, yet if thou returne againe sorrowfull, thou shalt bée receiued. If thou be a grieuous offender, yet if thou come vnto Christ with the woman in Luke, and wash his féete with thy teares, thou shalt obtaine remission.

Consider with thy selfe the great loue of Christ, and the bitter torments that he endured for thy sake, which was inforced through the horrour of death, to crie with a loude voyce, Eloi, Eloi, lamasabathani, My God, my God, why hast thou forsaken mée, and with a groaning

ſpirit to ſaie, My ſoule is heauie euen vnto the death, tarrie hére and watch: and againe, Father if it be poſſible, let this cup paſſe from me. Remember how hée was crowned with thornes, crucified with thieues, ſcourged and hanged for thy ſaluation, how he ſweate water and bloud for thy remiſſion, howe hée indured euen the torments of the dampned ſpirits for thy redemption, how he ouercame death, that thou ſhouldeſt not die, howe hée conquered the Diuell that thou mighteſt not bée damned.

When thou ſhalt record what he hath done to purchaſe thy freedome, how canſt thou dreade bondage? When thou ſhalt beholde the agonies and anguiſh of minde that hée ſuffered for thy ſake, how canſt thou doubt of the releaſe of thy ſoule? When thy Sauiour ſhall be thy Iudge, why ſhouldeſt thou tremble to heare of iudgement? When thou haſt a continuall Mediatour with God the Father, how canſt thou diſtruſt of his fauour?

Turne therefore vnto Chriſt with a willing heart and a wailing mind for thy offences, who hath promiſed, That at what time ſo euer a ſinner repenteth him of his ſinnes, he ſhall be forgiuen: who calleth all thoſe that are heauie laden, that they might be refreſhed: who is the dore to them that knocke, the waie to them that ſéeke, the truth, the rocke, the corner ſtone, the fulneſſe of time, it is he that can and will powre Oyle into thy woundes. Who abſolued Marie Magdalen from her ſinnes, but Chriſt? Who forgaue the théefe his robberie and manſlaughter, but Chriſt? Who made Mathew the Publican and tolgatherer an Apoſtle and Preacher, but Chriſt? Who is that good ſhepheard that fetcheth home the ſtraie ſhéepe ſo louinglie vpon his ſhoulders, but Chriſt? Who receiued home the loſt ſonne, was it not Chriſt? Who made of Saule a perſecuter, Paule an Apoſtle, was it not Chriſt? I paſſe ouer diuerſe other Hyſtories both of the olde and

new Testament, which doe abundantlie declare what great comfort the faithful penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercie. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance? Assure thy selfe, that through his passion and bloud-shedding, Death hath lost his sting, the diuell his victorie, and that the gates of hell shall not preuaile against thée. Let not therefore that bloud of Christ be shed in vaine, by thine obstinate and hard heart. Let this perswasion rest in thée, that thou shalt receiue absolution frælie, and then shalt thou fæle thy soule euen as it were to hunger and thirst after righteousnesse.

Atheos. Well Euphues, seeing the holie Ghost hath made thée a meane to make me a man (for before the tast of the Gospell I was worse than a beast) I hope the same spirit will also lighten my conscience with his word, and confirme it to the end in constancie, that I may not onely confesse my Christ faithfullie, but also preach him frælie, that I may not onelie be a Minister of his word, but also a martyr for it, if it be his pleasure.

O Euphues, how much am I bound to the goodnesse of almightie God, which hath made me of an Infidell a belæuer, of a cast-awaie a Christian, of an Heathenlie Pagan, a heauenlie Protestant. O how comfortable is the fæling and tast of grace, how ioyfull are the glad tidings of the Gospell, the faithfull promises of saluation, the frée redemption of the soule. I will endeauour by all meanes to confute those dampnable, I knowe not by what names to tearme them, but blasphemers I am sure, which if they be no more, certainelie they can be no lesse. I sée now the odds betwéene light and darknesse, faith and frowardnesse, Christ and Belial. Be thou Euphues a witnesse of my faith, seeing thou hast bene the instrument of my beléefe, and I will praie that I shewe it in my life, as for thée I account my selfe so much in thy debt, as I shall neuer be able with the losse of my lyfe

to

to render thée thy due: but God which rewardeth the zeale of all men, wil I hope bleſſe thée, and I wil praie for thée.

Euphues. O Atheos, little is the debt thou oweſt mée, but great is the comfort I haue receiued by thée. Giue the praiſe to God, whoſe goodneſſe hath made thée a member of the myſticall bodie of Chriſt, and not onelie a brother with his Sonne, but alſo coheritour with thy Sauiour.

There is no heart ſo harde, no Heathen ſo obſtinate, no miſcreant or Infidell ſo impious, that by grace is not made as ſupple as Oile, as tractable as a ſhéepe, as faithfull as anie.

The Adamant though it be ſo harde that nothing can bruiſe it, yet if the warme bloud of a Goate be powred vpon it, it burſteth: Euen ſo although the heart of the Atheyſt and vnbeléeuer be ſo hard, that neither reward nor reuenge can mollifie it, ſo ſtout, that no perſwaſion can breake it: yet if the grace of God purchaſed by the bloud of Chriſt, doe but once touch it, it renteth in ſunder, and is enforced to acknowledge an omnipotent and euerlaſting Iehouah: Let vs therefore both (Atheos I will not now call thée, but Theophilus) flie vnto that Chriſt which hath through his mercie, not our merites, purchaſed for vs the inheritance of euerlaſting life.

Certaine Letters vvrit by Euphues to his Friendes.

Euphues to Philautus.

IF the course of youth had anie respect to the staffe of age, or the liuing man anie regard to the dying mould, we woulde with greater care when wee were young shunne those things which should grieue vs when we be olde: and with more seueritie direct the sequeale of our life, for feare of present death. But such is either the vnhappinesse of mans condition, or the vntowardnesse of his crooked Nature, or the wilfulnesse of his minde, or the blindnesse of his heart, that in youth hee surfetteth with delightes, preuenting age: or if he liue, continueth in dotage, forgetting death. It is a woorld to see, how in our flourishing time, when we best may, we be worst willing to thriue: and how in the vading of our daies, when we most shoulde, we haue least desire to remember our end.

Thou wilt muse Philautus, to heare Euphues preach, who of late had more minde to serue his Ladie, than to worshippe his Lorde. Ah Philautus, thou art nowe a Courtier in Italie, I a Scholler in Athens, and as harde it is for thee to followe good counsaile, as for mee to enforce thee, seeing in thee there is little will to amende, and in mee lesse authoritie to commaund, yet wyll I exhort thee as a friend, I woulde I might compell thee as a Father. But I haue heard that it is peculiar to an Italian to stand in his owne conceit, and to a Courtier neuer to bee controlde, which causeth mee to feare that in thee, which I lament in others. That is, that either thou seeme too wise in thine owne opinion, thinking scorne to bee taught, or too wilde in thy attemptes in reiecting admonishment. The one proceedeth of selfe loue,

loue, and so thy name importeth: the other of meere follie, and that thy nature sheweth: thou lookest I should craue pardon for speaking so boldlie. No Philautus, I meane not to flatter thee, for then I should incurre the suspition of fraude. Neither am I determined to fall out with thee, for then might the wise conuince me of follie. But thou art in great credit in the Court, and what then? shall thy credit with the Emperour, abate my courage to my God? or thy hautie lookes quench my kindled loue? or thy gallant shew aslake my good will? Hath the Courtier anie prerogatiue aboue the clowne why hee should not bee reprehended? Doth his high calling not onelie giue him a commission to sinne, but remission also if he offend? Doth his preheminence in the Court warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus. By howe much the more thou excellest others in honours, by so much the more thou oughtest to exceede them in honestie, and the higher thy calling is, the better ought thy conscience to be, and as farre it beseemeth a Gentleman to bee from pride, as he is from pouertie, and as neere to gentlenesse in condition, as hee is in bloud? But I will descend with thee to particulars. It is reported heere for a truth, that Philautus hath giuen ouer himselfe to all deliciousnesse, desiring rather to bee dandled in the lappes of Ladies, than busied in the studie of good Letters: And I woulde this were all, which is too much, or the rest a lie, which is too monstrous. It is nowe in euerie mannes mouth, that thou, yea, thou Philautus, art so voide of courtesie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honestie or anie vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not knowe from whence thou camest, or so sinfull, that thou

careſt not whether thou goeſt: what is in thée that ſhould make thée ſo ſecure, or what can there be in anie that may cauſe him to glorie? Milo that great Wraſtler began to weepe, when he ſawe his armes brawnfallen and weake, ſaying: Strength, ſtrength, is but vaine. Helen in her new glaſſe, viewing her olde face, with ſmiling countenaunce, cryed: Beautie where is thy blaze.

Crœſus with all his wealth, Ariſtotle with all his wit, all men with all their wiſedome, haue and ſhall periſh and turne to duſt. But thou delighteſt to haue the new faſhion, the Spaniſh Felt, the French Ruffe, thy crew of Ruffians, all thy attire miſſhapen to make thée a Monſter, and all thy time miſſpent to ſhew thée vnhappie: What ſhould I goe about to decypher thy life, ſéeing the beginning ſheweth the end to bée naught. Art not thou one of thoſe Philautus, which ſéekeſt to winne credit with thy ſuperiours by flatterie, and wring out wealth from thy inferiours by force, and vndermine thy equalles by fraude? Doeſt thou not make the Court, not onelie a cover to defend thy ſelfe from wrong, but a coulour alſo to commit iniurie. Art not thou one of thoſe that hauing gotten on their ſléeue the cogniſaunce of a Courtier, haue ſhaken from thy ſkirtes the regarde of courteſie. I cannot but lament (I would I might remedie) the great abuſes that raigne in the eyes of the Emperour. I feare mée the Poet ſaith tw trulie. Exeat aula qui vult eſſe pius, virtus & ſumma poteſtas non coeunt. Is not pietie tourned all to pollicie, fayth to forefight, rigour to iuſtice: doth not he beſt thriue that worſt deſerueth, and hée rule all the Countrie that hath no conſcience. Doth not the Emperours Court growe to this inſolent blindneſſe, that all that ſée not their follie, they account fooles: all that ſpeake againſt it, precíſe? laughing at the ſimplicitie of the one, and threatning the boldneſſe of the other. Philautus, if thou wouldeſt with due conſideration waie, how farre a Courtiers life is from

a ſound beléefe, thou wouldeſt either frame thy ſelfe to a new trade, or elſe amend thine olde manners, yea, thou wouldeſt with Crates leaue all thy poſſeſſions, taking thy bookes and trudge to Athens, & with Anaxagoras deſpiſe wealth to attaine wiſedome: if thou haddeſt as great reſpect to die wel, as thou haſt care to liue wantonlie, thou ſhouldeſt with Socrates ſéeke how thou mighteſt yéelde to death, rather than with Ariſtippus ſearch how to prolong thy life.

Doeſt thou not know that where the trée falleth, there it lieth? And euerie ones deaths daie, is his domes day? That the whole courſe of life is but a meditation of death, a pilgrimage, a warfare: Haſt thou not read, or doeſt thou not regard what is written: ỳ we ſhall all be cited before the Tribunall ſeat of God, to render a ſtraight account of our ſtewardſhip? If then the reward be to be meaſured by the merites, what bote canſt thou ſéeke for but eternall paine, which héere liueſt in continuall pleaſure. So ſhouldeſt thou liue as thou maiſt die, and then ſhalt thou die to liue.

Wert thou as ſtrong as Sampſon, as wiſe as Salomon, as holie as Dauid, as faithfull as Abraham, as zealous as Moſes, as good as anie that euer liued, yet ſhalt thou die as they haue done, but not riſe againe to life with them, vnleſſe thou liue as they did.

But thou wilt ſaie, that no man ought to iudge thy conſcience but thy ſelfe, ſéeing thou knoweſt it better than anie. O Philautus, if thou ſearch thy ſelfe and finde not ſinne, then is thy caſe almoſt cureleſſe. The Patient, if Phiſitions are to be credited, & common erperience eſtéemed, is the néereſt death when he thinketh himſelfe paſt his diſeaſe, and the leſſe griefe he féeleth, the greater fits he endureth, the wound that is not ſearched becauſe it a little ſmarteth, is fulleſt of dead fleſh, and the ſoner it ſkinneth, the ſorer it feſtereth.

It is sayd that Thunder byrseth the trée, but breaketh not the barke, and pearceth the blade and neuer hurteth the scabbard: euen so doth sinne wound the heart, but neuer hurt the eies, and infect the soule, though outwardlie it nothing afflict the bodie.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy manners, contemne the worlde, embrace Christ, leaue the Court, followe thy studie, preferre holynesse before honour, honestie before promotion, Religion and vprightnesse of lyfe, before the ouerlashing desires of the flesh: remember the Bée, which out of the driest and bitterest Time, sucketh moist and swéete Honie. And if thou canst out of the Court, a place of more pompe than pietie, sucke out the true iuyce of perfection, but if thou sée in thy selfe a will rather to goe forward, if the glistering faces of faire Ladies, or the glittering shew of lustie gallants, or courtlie faire, or anie delicate thing séeme to entice thée to farther lewdnesse, come from the Court to Athens, and so in shunning the causes of euill, thou shalt soone escape the effect of thy missortune, the more those thinges please thée, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule.

Examine thine owne conscience, and sée whether thou hast done as is required, if thou haue, thanke the Lord, and praie for increase of grace, if not, desire God to giue thée a willing minde to attaine faith, and constancie to continue to the ende.

Euphues

Euphues to Eubulus.

I Salute thée in the Lord, &c. Although I was not so wittie to followe thy graue aduise when I first knew thée, yet doe I not lacke grace to giue thée thankes since I tried thée. And if I were as able to perswade thée to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thée in thine age, as thou willing to instruct mée in my youth, thou shouldest now with lesse griefe endure thy late losse, and with little care leade thy aged life.

Thou wéepest for the death of thy Daughter, and I laugh at the follie of the Father, for greater vanitie is there in the minde of the mourner, than bitternesse in ths death of the deceased. But shée was amiable, but yet sinfull, but she was young and might haue liued, but shée was mortall and must haue dyed. I but her youth made thée often merrie, I but thine age should once make thée wise, I but her grééne yeares were vnfit for death, I but thy hoarie haires should despise life.

Knowest thou not Eubulus, that life is the gifte of God, death the due of Nature, as we receiue the one as a benefite, so must we abide the other of necessitie. Wise men haue found that by learning, which olde men should know by experience, that in life there is nothing swéete, in death nothing sowre. The Philosophers accounted it the chiefest felicitie neuer to be borne, the second sone to die. And what hath death in it so hard, that we should take it so heauilie? Is it strange to sée that cut off, which by Nature is made to be cut? Or that melten, which is fit to be melted? Or that burnt which is apt to bée burnt? Or man to passe that is borne to perish? But thou graunt est that she should haue died, and yet art thou grééued that she is dead.

As

Is the death the better, if it be the longer? no truelie. For as neither he that singeth most or praieth longest, or ruleth the stearne oftenest, but he that doth it best deserueth greatest praise, so he, not that hath most yeares, but manie vertues, nor he that hath grayest haires, but greatest goodnesse, liueth longest. The chiefe beautie of life consisteth not in the numbring of manie daies, but in the vsing of vertuous doings. Among plants, those be best esteemed, that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they be freshest? The youngest beasts killed for sacrifice because they be finest? The measure of lyfe is not length, but honestie, neither doe we enter into life, to the end we should set downe the daie of our death, but therefore doe we liue, that we may obey him that made vs, and bee willing to die when he shall call vs.

But I will aske thee this question, whether thou waile the losse of thy Daughter for thine owne sake, or for hers, if for thine owne sake, because thou didst hope in thine age to recouer comfort, then is thy loue to her but for thy commoditie, & therein thou art but an vnkinde father: if for hers, then doest thou mistrust her saluation, and therein thou shewest thy vnconstant faith. Thou shouldest not weep that she hath runne fast, but that thou hast gone so slowe, neither ought it to grieue thee that shee is gone to her home with a few yeares, but that thou art to goe with many.

But why goe I about to vse a long processe to a little purpose? The bud is blasted as sone as the blowen rose, the winde shaketh off the blossome as well as the fruite. Death neither spareth the golden lockes nor the hoarie head.

I meane not to make a treatise in the praise of death, but to note the necessitie, neither to write what ioyes they receiue that die, but to shewe what paines they endure that liue. And thou which art euen in the wane

of

of thy life, whome Nature hath nouriſhed ſo long, that now ſhe beginneth to nod, maiſt well know what griefs, what labours, what paines are in age, and yet wouldeſt be either young to endure many, or elder to bide more. But thou thinkeſt it honourable to goe to the graue with a graie head, but I deeme it more glorious to be buried with an honeſt name. Age ſaiſt thou, is the bleſſing of God, yet the meſſenger of death. Deſcend therefore into thine owne conſcience, conſider the goodneſſe that commeth by the end, and the badneſſe which was by the beginning, take the death of thy daughter patientlie, & looke for thine owne ſpeedelie, ſo ſhalt thou performe both the office of an honeſt man, and the honour of an aged father, and ſo farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receiued thy Letters, and thou haſt deceiued mine expectation, for thou ſeemeſt to take more thought for the loſſe of an harlot, than the lyfe of an honeſt woman. Thou writeſt, that ſhe was ſhamefull in her trade, and ſhameleſſe in her end, I beleeue thee, it is no meruaile that ſhe which liuing practiſed ſinne, ſhould dying be voide of ſhame, neither could there be anie great hope of repentaunce at the houre of death, where there was no regard of honeſtie in time of life. She was ſtriken ſodainlie, beeing troubled with no ſickneſſe: It may bee, for it is commonlie ſeene that a ſinfull life is rewarded with a ſodaine death, and a ſweete beginning with a ſower end.

Thou addeſt moreouer, that ſhe being in great credit with the States, died in greate beggerie in the ſtreetes, certes it is an olde ſaying. That who ſo liueth in the Court, ſhall die in the ſtrawe, ſhe hoped there by delights

to gaine mouie, and by her deserts, purchased miserie, they that seeke to clime by prime sinne, shall fall with open shame, and they that couet to swim in vice, shall sinke in vanitie to their owne perills.

Thou sayest, that for beautie thée was the Helen of Greece, and I durst sweare, that for beastlines she might be ỳ monster of Italie. In my minde, greater is the shame to bée accounted an harlot, than the praise to bée esteemed amiable. But where thou art in the Court, there is more regard of beautie than of honestie, and more are they lamented that die viciously, than they loued that liue vertuously: for thou giuest as it were a sigh, which all thy companions in the Court séeme by thée to sounde also, that Lucilla béeing one of so great perfection in all partes of the bodie, and so little pietie in the soule, should be as it were snatched out of the iawes of so many young Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I griefe for thy lewdnesse: neither canst thou sorrowe more to sée her die sodainlie, than I to heare thée liue shamefullie.

If thou meane to kéepe me as a friend, shake off those vaine toies and dalliances with women, beléeue me Philautus, I speake it with salte teares trickling downe my chéekes, the lyfe thou liuest in Court, is no lesse abhorred, than the wicked death of Lucilla detested, and more art thou scorned for thy follie, than thée hated for her filthinesse.

The euill end of Lucilla should moue thée to begin a new life: I haue often warned thée to shunne thy wonted trade, and if thou loue me as thou protestest in thy Letters, then leaue all thy vices, and shew it in thy lyfe. If thou meane not to amend thy manners, I desire thée to write no more to me, for I will neither answere thée, nor reade them. The Jennet is as sone broken with a wand as with the spurre: a Gentleman as well allured with a word, as with a sword.

Thou

Thou concludeſt in the end that Liuia is ſicke, truelie I am ſorrie, for ſhe is a maiden of no leſſe comlineſſe than modeſtie: and hard it is to iudge, whether ſhe deſerues more praiſe for her beautie with the amorous, or admiration for her honeſtie of the vertuous: if thou loue mée, embrace her, for ſhe able both to ſatiſfie thine eie for choice, and inſtruct thy hart with learning. Commend me vnto her, and as I praiſe her to thée, ſo will I praie for her to God, that either ſhe may haue patience to endure her trouble, or deliuerance to eſcape her perill.

Thou deſireſt me to ſend thée the Sermons which were preached of late in Athens, I haue fulfilled thy requeſt: but I feare me thou wilt vſe them as S. George doth his horſe, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to ſend them, or as readie to followe them, as deſirous to haue them, it ſhall not repent thée of thy labour, nor me of my coſt. And thus farewell.

Euphues to Botonio to take his exile patientlie.

IF I were as wiſe to giue thée counſaile, as I am willing to doe thée good, or as able to ſet thée at libertie, as deſirous to haue thée free, thou ſhuldeſt neither want good aduice to guide thée, nor ſufficient help to reſtore thée. Thou takeſt it heauilie, that thou ſhouldeſt bée accuſed without coulour, and banniſhed without cauſe: and I thinke thée happie to be ſo well ridde of the Court, and bée ſo voide of crime.

Thou ſayſt banniſhment is bitter to the free borne, and I déeme it the better, if thou bée without blame. There bée many meates which are ſower in the mouth,

and sharpe in the mawe, but if thou mingle them with swéete sawces, they yéeld both a pleasant tast and wholesome nourishment.

Diuerse coulours offend the eyes, yet hauing grœne among them, whet the sight. I speake this to this end, that though thy exile seeme grœuous to thée, yet guiding thy selfe with the Rules of Philosophie, it shall bée more tollerable: he that is colde doth not couer himselfe with care, but with clothes, hée that is washed in the Raine dryeth himselfe by the fire, not by his fancie, and thou which art banished, oughtest not with teares to bewaile thy happe, but with wisedome to heale thy hurt.

Nature hath giuen to man a Countrie, no more than she hath a house or landes, or liuinges. Socrates would neither call himselfe an Athenian, neither a Grecian, but a Citizen of the world. Plato would neuer account him banished, that had the Sun, Fire, Aire, Water, & Earth, that he had before, where he felte the Winters blast and the Summers blaze, where the same Sunne & the same Moone shined, whereby hée noted, that euerie place was a Countrie to a wise man, and all parts a pallace to a quiet minde.

But thou art driuen out of Naples, that is nothing. All the Athenians dwell not in Colliton, nor euerie Corinthian in Grecia, nor all the Lacedemonians in Pitania. How can anie part of the world be distant farre from the other, when as the Mathematicians set downe, that the earth is but a point béeing compared to the Heauens. Learne of the Bée as well to gather Honie of the weed as the flowre, and out of farre Countries to liue, as well as in thine owne. He is to be laughed at which thinketh that Moone better at Athens than at Corinth, or the Honie of the Bée swéeter that is gathered in Hybla, than that which is made in Mantua? When it was tolde Diogenes téeth, that the Sinopenetes had banished him Pontus,

Pontus, yea, saide he, I them of Diogenes: I may saie to thée, as Straconicus said to his guest, who demaunded, what fault was punished with exile, and he answering, falsehood, why then saide Straconicus doest not thou practise deceit, to the end thou mayst auoide the mischiefes that flow in the Countrie.

And surelie if conscience be the cause thou art banished the Court, I account thée wise in béeing so precise, that by the vsing of vertue thou maist be exiled the place of vice. Better it is for thée to liue with honestie in the Countrie, than with honour in the Court, and greater will thy praise bée in flying vanitie, than thy pleasure in following traines. Chose that place for thy Pallace which is most quiet, custome will make it thy Countrie, and an honest lyfe will make it a pleasant liuing. Philip falling in the dust, and séeing the figure of his shape perfect in shewe. God God, sayd he, we desire the whole earth, and sée how little serueth? Zeno hearing that this onelie barke wherein all his wealth was shipped, to haue perished, cried out: Thou hast done well Fortune to thrust me into my golwne againe to embrace Philosophie. Thou hast therefore in my minde great cause to reioyce, that God by punishment hath compelled thée to strictnesse of life, which by libertie might haue ben growen to lewdnesse. When thou hast not one place assigned thée therein to liue, but one forbidden thée which thou maist leaue, then thou béeing denied but one, that excepted, thou maist chose anie. Moreouer, this dispute with thy selfe, I beare no office whereby I should eyther for feare please the noble, or for gaine oppresse thée nædie. I am no arbitrer in doubtfull cases, whereby I shoulde either peruert iustice, or incur displeasure. I am frée from the iniuries of the strong and mallice of the weake. I am out of the broiles of the seditious, and haue escaped the threates of the ambitious. But as hée that hauing a faire Orchard, séeing one Trée blasted, recounteth the

diſcommoditie of that, and paſſeth ouer in ſilence the fruitfulneſſe of the other. So he that is banniſhed doeth alwaies lament the loſſe of his houſe, and the ſhame of his exile, not reioycing at the libertie, quietneſſe, and pleaſure that hée enioyeth by that ſweéte puniſhment. The kings of Perſia were déemed happie in that they paſſed their Winter in Babylon: in Medea their Summer, and the Spring in Suſis, and certainelie thy exile in this may be as happie as anie king in Perſia, for he may at his leaſure being at his owne pleaſure, lead his Winter in Athens, his Summer in Naples, his ſpring in Argos. But if hée haue anie buſineſſe in hande, hée may ſtudie without trouble, ſléepe without care, and wake at his will without controlement. Ariſtotle muſt dine when it pleaſeth Philip, Diogenes when it liſteth Diogenes, the Courtier ſuppeth when the king if ſatiſfied, but Botonio may now eate when Botonio is an hungered. But thou ſaieſt that banniſhment is ſhamefull. No truſie, no more than pouertie to the content, or graie haires to the aged. It is the cauſe that maketh thée ſhame, if thou wert banniſhed vppon cholar, greater is thy credite in ſuſtaining wrong, than thy ennies in committing iniurie, and leſſe ſhame is it to thée to be oppreſſed by might, than theirs that wrought it for mallice, , but thou feareſt thou ſhalt not thriue in a ſtraunge Nation, certainlie thou art more afeard than hurt.

The Pine trée groweth as ſwone in Pharao as in Ida, the Nightingale ſingeth as ſweétlie in the deſarts as in the woodes of Crete. The wiſe man liueth as well in a farre Countrie as in his owne home. It is not the nature of the place, but the diſpoſition of the perſon that maketh the lyfe pleaſant. Séeing therefore Botonio, that all the Sea is apt for anie fiſh, that it is a badde ground where no flower will growe, that to a wiſe man al lands are as fertile as his owne inheritaunce. I deſire thée to temper the ſharpneſſe of thy banniſhment with the ſweét-

nesse of the cause, and to measure the clearenesse of thine owne conscience with the spite of thy enimies quarrell, so shalt thou reuenge their mallice with patience, & endure thy bannishment with pleasure.

¶ Euphues to a young Gentleman in Naples named Alcius, who leauing his studie followed all lightnesse, & liued both shamefullie and sinfullie, to the griefe of his friends and discredit of the Vniuersitie.

IF I should talke in words of those things which I haue to conferre with thee in writings, certes thou wouldest blush for shame, and I weep for sorrow: neither could my tongue vtter that with patience, which my hand can scarce write with modestie, neither could thy eares heare that without glowing, which thine eies can hardlie view without griefe. Ah Alcius, I cannot tell whether I should lament in thee thy want of learning, or thy wanton liuing, in the one thou art inferiour to all men, in the other superiour to all beasts. Insomuch as who seeth thy dull wit, and marketh thy froward will, may well saie ỳ he neuer sawe smack of learning in thy doings, nor sparke of religion in thy life. Thou onelie vantest of thy Gentrie, trulie thou wast made a Gentleman before thou knewest what honestie meant, and no more hast thou to boast of thy stocke, than he that being left rich by his Father, dieth a beggar by his follie. Nobilitie began in thine auncestours, and endeth in thee, and the Generositie that they gained by vertue, thou hast blotted with vice. If thou claime Gentrie by pedegree, practise gentlenesse by thine honestie, that as thou challengest to bee noble by blood, thou mayest also proue noble by knowledge, otherwise shalt thou hang lyke a blasse

among

among the faire blossomes, and like a staine in a peece of white Lawne.

The Rose that is eaten with the Canker, is not gathered, because it groweth on that stalke that the sweete doth, neither was Helen made a starre because she came of that Egge with Castor, nor thou a Gentleman in that thy auncestours were of nobilitie. It is not the descent of birth, but the consent of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignitie. There is Copper coine of the stampe that golde is, yet is it not currant, there commeth poison of the fish as well as good Oyle, yet is it not wholesome, and of man maye procéede an euill childe, and yet no Gentleman. For as the Mine that runneth on the lées, is not therefore to bée accounted neate, because it was drawne of the same péece. Or as the water that springeth from the Fountaines head, and floweth into the filthie channell, is not to bée called cléere because it came of the same streame: so neither is hée that descendeth of noble parentage, if hée desist from noble déedes, to bée esteemed a Gentleman in that hée issued from the loines of a noble Sire, for that he obscureth the parents he came off, and discrediteth his owne estate.

There is no Gentleman in Athens but sorroweth to sée thy behauiour so farre to disagrée from thy birth, for this saie they all (which is the chiefest note of a Gentleman) that thou shouldest as wel desire honestie in thy life, as honour by thy linage: ỹ thy nature should not swarue from thy name, that as thou by dutie wouldest be regarded for thy progenie, so thou wouldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corall is chosen as well by his vertue, as his colour: a king is knowen better by his courage than his crowne, a right Gentleman is soner sene by the triall of his vertue, than blasing of his armes.

But

But I let paſſe thy birth, wiſhing thée rather with Vlyſſes to ſhew it in woꝛkes, than with Aiax to boaſt of it with woꝛdes: thy ſtocke ſhall not be the leſſe, but thy modeſtie the greater. Thou liueſt in Athens, as the Waſpe doth among Bées, rather to ſting than to gather Honie, and thou dealeſt with moſt of thy acquaintaunce as the Dogge doth in the maunger, who neyther ſuffereth the hoꝛſe to eate haie, noꝛ will himſelfe. Foꝛ thou being idle, wilt not permit anie, (as farre as in thée lyeth) to be well emploied. Thou art an heire to faire liuing, that is nothing, if thou be diſherited of learning: foꝛ better were it to thée to inherit righteouſneſſe than riches, and farre moꝛe ſéemelie were it foꝛ thée to haue thy ſtudie full of bookes, than thy purſe full of monie. To get goods is the benefit of Foꝛtune, to kéepe them the gift of wiſedome. As thereforꝛe thou art to poſſeſſe them by thy fathers will, ſo art thou to increaſe them by thine owne wit.

But alaſſe, why deſireſt thou to haue the reuenews of thy parent, and nothing regardeſt to haue his vertues? Séekeſt thou by ſucceſſion to inioie thy patrimonie, and by vice to obſcure his pietie? Wilt thou haue the title of his honour, and no touch of his honeſtie? Ah Alcius, remember that thou art not boꝛne to liue after thine owne luſt, but to learne to die, whereby thou maiſt liue after thy death. I haue often heard thy Father ſaie, and that with a dœpe ſigh, the teares trickling downe his graie haires, that thy mother neuer longed moꝛe to haue thée boꝛne when ſhe was in trauaile, than he to haue thée dead to rid him of trouble. And not ſeldome hath thy Mother wiſhed, that either her wombe had bene thy graue, oꝛ the ground hers. Yea, all thy friends with open mouth deſire, that either God will ſend thée grace to amend thy life, oꝛ griefe to haſten thy death.

Thou wilt demaund of me in what thou doeſt offend, and I aſke thée in what thou doeſt not ſinne. Thou

sweerest thou art not couetous, but I saie thou art prodigall, and as much sinneth hée that lauisheth without meane, as he that hoordeth without measure. Wast thou excuse thy selfe of vice in that thou art not couetous? Certainlie no more than the murtherer woulde therefore be guiltlesse because he is no coiner. But why goe I about to debate reason with thée, when thou hast no regard of honestie? Though I leaue hére to perswade thée, yet will I not cease to praie for thée. In the meane season I desire thée, yea, and in Gods name I commaund thée, that if neither the care of thy parents, whome thou shouldest comfort, nor the counsaile of thy friendes, which thou shouldest credite, nor the rigor of the lawe, which thou oughtest to feare, nor the authoritie of the Magistrate which thou shouldest reuerence, can allure thée to grace: yet the lawe of thy Sauiour, who hath redéemed thée, and the punishment of the almightie, who continually threatneth thée, should draw thée to amendement, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom he that made thée, kéepe thée.

Liuia from the Emperours Court, to Euphues at Athens.

IF sickneste had not put me to silence, and the weakneste of my bodie hindered the willingneste of my minde, thou shouldest haue had a more spédie answere, and I no cause of excuse. I know it expedient to returne an answere, but not necessarie to write in post, for that in things of great importance, wée commonlie lowe before we leape, and where the heart droupeth through faintneste, the hand is inforced to shake through féebleneste. Thou saist thou vnderstandest how

men

men liue in the Court, and of me thou desirest to knowe the estate of women: certes to dissemble with thée, were to deceiue my selfe, and to cloake the vanities in Court, were to clogge mine owne conscience with vices. The Empresse kéepeth her estate royall, and her maidens will not léese an inch of their honour: shée endeauoureth to set downe good lawes, and they to breake them: she warneth them of excesse, and they studie to exceede: she saith, that decent attire is good, though it be not costlie, and they sweare vnlesse it be déere, it is not comelie.

Shée is héere accounted for a slut that commeth not in her silkes, and she that hath not euerie fashion hath no mans fauour. They that bée most wanton are reputed most wise, and they that be the idlest liuers are déemed the finest louers. There is great quarrelling for beautie, but no question of honestie: to conclude, both women and men haue fallen héere in court to such agréement, that they neuer iarre about matters of religion, because they neuer meane to reason of them, I haue wished oftentimes, rather in the countrie to spin, than in the court to daunce, and trulie a distaffe doth better become a maiden than a Lute, and fitter it is with the néedle to practise how to liue, than with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the ladies haue no leasure to followe her. I haue nothing else to write. Héere is no good newes, as for bad I haue tolde sufficient: yet this I must adde, that some there be which for their vertue deserue praise, but they are onelie commended for their beautie: for this thinke Courtiers, that to be honest is a certaine kinde of Countrie modestie, but to be amiable, the courtlie curtesie.

I meane shortlie to sue to the Empresse to bée dismissed of the Court, which if I obtaine, I shall thinke it a good reward for my seruice, to bée so well ridde from such securitie, for beleeue me there is scarce one in Court that either feareth God, or meaneth good. I thanke

thée for the booke thou diddest send mée, and as occasion shall serue I will write to thée.

Philautus beginneth a little to listen to counsaile, I wish him well, and thée to, of whome to heare so much good, it doth mée not a little good. Praie for mée, as I doe for thée, and if opportunitie be offered write to mée.

IOHN Farewell.

Euphues to his friend Liuia.

Deare Liuia, I am as glad to heare of thy welfare, as sorrowfull to vnderstand thy newes, and it doth me as much good that thou art recouered, as harme to thinke of those that are not to bée recured.

Thou hast satisfied my request, & answered my expectation. For I longed to know the manners of women, and loked to haue them wanton, I lyke thée well that thou wilt not conceale their vanities, but I loue thée the better that thou doest not follow them: to reproue sinne is the signe of true honour, to renounce it the part of honestie. All good men will account thée wise for thy truth, and happie for thy triall, for they saie, to abstaine from pleasure is the chiefest pietie, and I thinke in Court to refraine from vice is no little vertue. Straunge it is, that the sound eie viewing the fore should not be dimmed, that he that handleth Pitch should not be defiled, that they that continue the Court should not bée infected. And yet it is no great meruaile, for by experience we sée, that the Adamant cannot drawe yron, if the Diamond lie by it, nor vice allure the Courtier, if vertue bée retained.

Thou praisest the Empresse for instituting good lawes, and grieuest to sée them violated by the Ladies. I am sorie to thinke it should be so, and I sigh in that it

cannot

cannot be otherwiſe. Where there is no hæde taken of a commaundement, there is ſmall hope to be loked for of amendement. Where duetie can haue no ſhew, honeſtie can beare no ſwaie. They that cannot bée enforced to obedience by authoritie, will neuer be wonne by fauour, for béeing without feare, they commonlie are voide of grace: and as farre be they careleſſe from honour, as they be from awe, and as readie to deſpiſe the good counſayle of their Péeres, as to contemne the good lawes of their Prince. But the breaking of lawes doeth not accuſe the Empreſſe of vice, neither ſhall her making of them excuſe the Ladies of vanities. The Empreſſe is no more to bée ſuſpected of erring, than the Carpenter that buildeth the houſe be accuſed becauſe théeues haue broken it, or the Mint maſter condemned for his coine, becauſe the Traitor hath clipped it. Certainlie God will both reward the godlie zeale of the Prince, and reuenge the godleſſe doings of the people. Moreouer, thou ſaiſt, that in the Court all be ſluts that ſwim not in ſilkes, and that the idleſt liuers are accounted the braueſt louers, I cannot tell whether I ſhould rather laugh at their follie, or lament their phrenſie, neither doe I know whether the ſin be greater in apparell which moueth to pride, or in affection which entiſeth to péeuiſhneſſe, the one cauſeth them to forget themſelues, the other to forgoe their ſences, each doe deceiue their ſoule. They that thinke one cannot be cleanlie without pride, will quicklie iudge none to be honeſt without pleaſure, which is as hard to confeſſe, as to ſaie, no meane to be without exceſſe: thou whiſheſt to be in the Country with thy diſtaffe, rather than to continue in the Court with thy delightes. I cannot blame thée. For Greece is as much to be commended for learning, as the Court for brauerie, and héere maiſt thou liue with as good report for thine honeſtie, as they with renowme for their beautie. It is better to ſpinne with Penelope all night, than to ſing with Helen all daie.

Vnlwifrie in the Countrie is as much prailed as honour in the Court. We thinke it as great mirth to ſing Pſalmes, as you melodie to chaunt Sonets, and wée account them as wiſe that kéepe their owne landes with credit, as you thoſe that get others liuings by craft. Therefore if thou wilt follow my aduice, & proſecute thine owne determination, thou ſhalt come out of a warme Sunne into Gods bleſſing. Thou addeſt (I feare me alſo thou erreſt) that in the Court there be ſome of great vertue, wiſdome, and ſobrietie: if it be ſo I like it, and in that thou ſaiſt it is ſo, I beléeue it. It may be, and no doubt it is in the court, as in all riuers, ſome fiſh, ſome frogs, and as in all gardens, ſome flowers, ſome weeds, and as in all trées, ſome bloſſomes, ſome blaſts. Nylus breedeth the precious ſtone, and the poiſoned Serpent. The Court may as wel nouriſh vertuous Patrones as the lewd minion. Yet this maketh me muſe, that they ſhould rather be commended for their beautie, than for their vertue, which is an infallible argument, that the delights of the fleſh are preferred before the holyneſſe of the ſpirit. Thou ſayſt thou wilt ſue to leaue thy ſeruice, and I will praie for thy good ſucceſſe: when thou art come into the Countrie, I would haue thée firſt learne to forget all thoſe thinges which thou haſt ſéene in the Court. I would Philautus were of thy minde to forſake his youthfull courſe, but I am gladde thou writeſt that he beginneth to amend his conditions, hée runneth farre that neuer returneth, and hée ſinneth deadlie that neuer repenteth. I would haue him end as Lucilla began, without vice, and not begin as ſhe ended, without honeſtie. I loue the man well, but yet I cannot breake his manners, yet I conceiue a good hope, that in his age he will be wiſe, for that in his youth I perceiued him wittie. He hath promiſed to come to Athens, which if hée doe, I will ſo handle the matter, that either he ſhall abiure the Court for euer, or abſent himſelfe for a yeare. If I bring the one to paſſe he ſhall forgoe his olde courſe, if

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the other, forget his ill conditions. He that in Court will thriue to reape wealth, and liue warie to get worshippe, must gaine by good conscience & clime by wisdome, otherwise his thrift is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too simple to vnderstand the wiles in Court, and too young to vndermine anie by crafte, yet hath he shewen himselfe as farre from honestie as hée is from age, and as full of craft as hée is of courage. If it were for thy preferment and his amendment, I wish you were both married, but if he should continue his follie, whereby thou shouldest fall from thy dutie, I rather wish you both buried. Salute him in my name, and hasten his iourney, but forget not thine owne. I haue occasion to goe to Naples, that I maye with more spéede ariue in England, where I haue hearde of a woman that in all qualities excelleth anie man. Which if it be so, I shall thinke my labour as well bestowed, as Saba did hers when she trauailed to sée Salomon. At my going if thou be in Naples, I will visit thée, at my retourne I will tell thée my iudgement. If Philautus come this Winter, he shall in this my pilgrimage be a partner, a pleasaunt companion is a bait in a iourney. We shall there as I heare, sée a court both brauer in shew, and better in substance, more gallant courtiers, more godlie consciues, as faire Ladies, and fairer conditions. But I will not vaut before the victorie, nor sweare it is so, vntil I sée it be so. Farewell vnto whom aboue all I wish well.

HAue finished the first part of Euphues, whom now I left readie to crosse the Seas to England, if the winde send him a short cut, you shall in the second part heare what newes he bringeth, I hope to haue him returned within one Summer. In the meane season I will staie for him in the Countrie, and as soone as hée ariueth you shall knowe of his comming.

AT LONDON
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1585.

Euphues and his England.

CONTAINING

his voiage and aduentures, mixed with ſundrie pretie diſcourſes of honeſt Loue, the deſcription of the Countrie, the Court, & the manners of the Iſle.

DELIGHTFVLL

to be read, and nothing hurtfull to be regarded: wherein there is ſmall offence by lightneſſe giuen to the wiſe, and leſſe occaſion of looſeneſſe proffered to the wanton.

By Iohn Lyly, Maiſter of Arte.

Commend it, or amend it.

Printed at London for Gabriel Cawood, dwelling in Paules Churchyard.

1586.